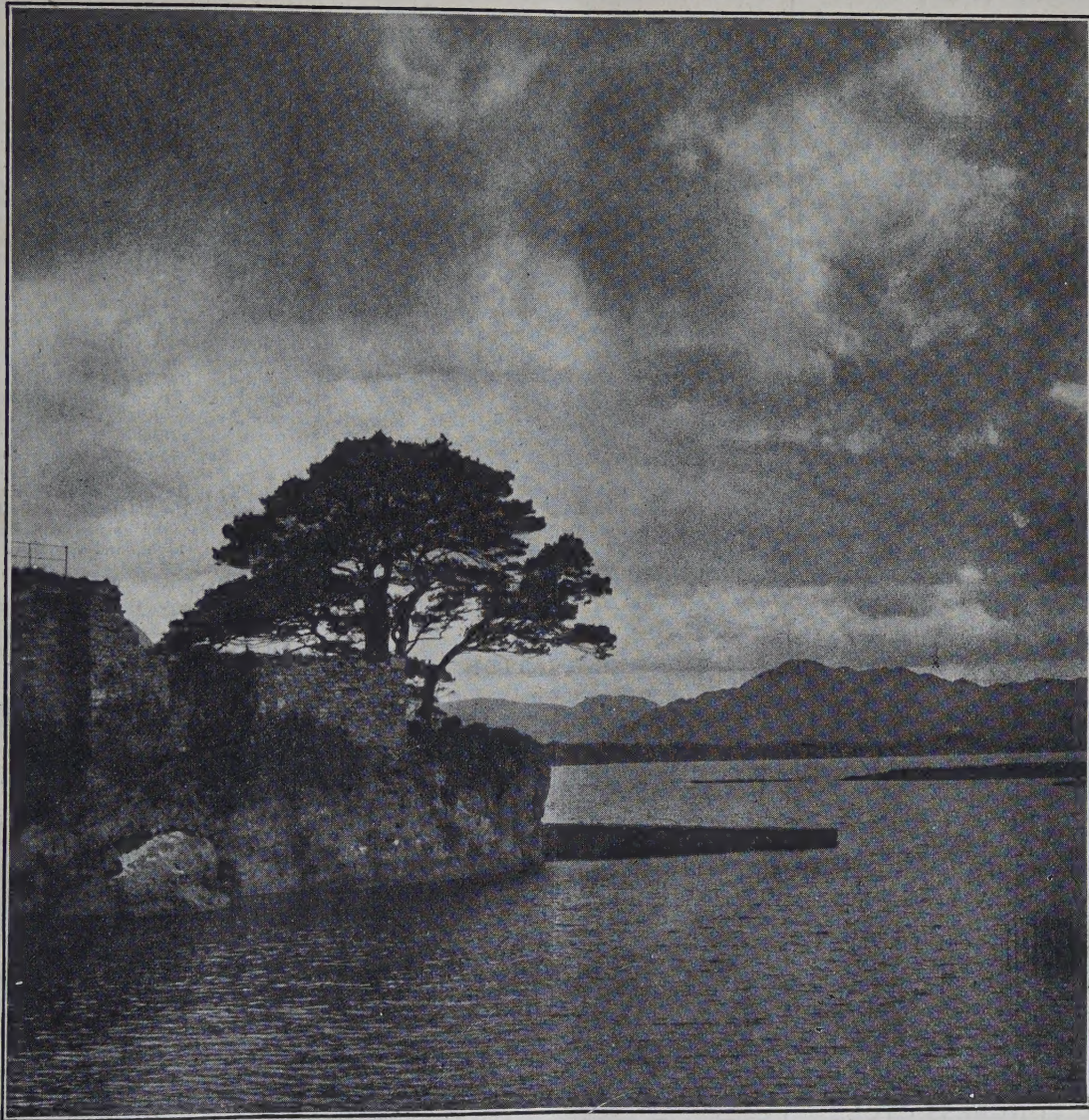


# The Living Church



MUCK ROSS LAKE, KILLARNEY, IRELAND



# The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

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## SUBSCRIPTIONS

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## Church Calendar



### JUNE

18. First Sunday after Trinity.
24. Nativity St. John Baptist. (Saturday.)
25. Second Sunday after Trinity.
29. St. Peter. (Thursday.)
30. Friday.

## CALENDAR OF COMING EVENTS

### JUNE

17. Kanuga Lake Conferences.
- Summer Conference at Camp Sierra.
18. Missouri-West Missouri Summer School.
19. New Jersey Clergy Summer School at Island Heights.
- Midwest Institute of International Relations at Evanston, Ill.
22. Church Summer Conference at Lake Kana-waukee, Palisades Interstate Park.
23. G. F. S. National Business Session.
- Rochester-Western New York Young People's Conference at Hobart College.
25. Concord, N. H., Conference for Provinces of New England.
- Indianapolis-Northern Indiana Summer Conference at Howe School.
- Bethlehem Summer Conference.
- Erie-Pittsburgh Summer Conference at Kiskiminetas Springs School, Saltsburg, Pa.
- Western Michigan Summer Conference at Montague, Mich.
26. Wellesley Conference.
- Gambier Summer Conference.
- Blue Mountain Conference.
- Summer Conference at Kemper Hall, Kenosha, Wis.
27. Florida Junior Girls' Camp Conference.
- Western Michigan Summer Conference at Rochdale Inn.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### JUNE

26. St. Andrew's, Baltimore, Md.
27. St. Paul's, Hartford, Conn.
28. The Advent, San Francisco, Calif.
29. St. Mark's, Anaconda, Mont.
30. St. Ignatius, New York City.

### JULY

1. St. Edward the Martyr.

## Clerical Changes

### APPOINTMENTS ACCEPTED

HURSH, REV. LEONARD C., S.S.C., formerly vicar of Church of the Good Shepherd, Quincy, Ill.; to be vicar of St. John's Church, Knoxville, Ill. (Q.). Address, St. Joseph's House, Knoxville, Ill.

JOHNSON, REV. LON PORTIVENT, formerly rector of the Church of the Messiah, Gonzales, Texas; to be acting chaplain in the Navy. Chaplain Johnson will report on June 26th at the Naval Training Station, San Diego, Calif., for a few months of special study before going to duty at sea.

SPARKMAN, REV. SULLIVAN THORNE, formerly curate at the Church of the Redeemer, Bryn Mawr, Pa.; to be rector of Christ Church, Baltimore, Maryland. Effective July 1st.

WADHAMS, REV. GORDON BUTLER, deacon, to be on the staff of Grace and St. Peter's Church, Baltimore, Maryland, on July 1st.

### TEMPORARY APPOINTMENT

BENTLEY, REV. WALTER, general missionary, of Port Washington, L. I., N. Y., has entered into residence as temporary chaplain until September 1st, of the Seamen's Church Institute, 25 South St., New York City.

### NEW ADDRESSES

PORTER, Rt. Rev. A. W. NOEL, formerly 1215 Sacramento St., San Francisco; 2620 M St., Sacramento, Calif.

DAY, REV. MARSHALL M., formerly 5149 N. Berkeley Blvd.; 5901 N. Kent Ave., Whitefish Bay, Milwaukee, Wis. Effective July 1st.

DUBOIS, REV. HENRY OGDEN, formerly 370 Riverside Drive; 390 West End Ave., New York City.

GARDNER, REV. WALLACE J., D.D., formerly 157 St. Paul's Place, Brooklyn, N. Y.; 540 W. 155th St., New York City.

LASH, REV. FRANK H., formerly U. S. Naval Academy, Annapolis, Maryland; U.S.S. *West Virginia*, in care of Postmaster, San Pedro, Calif.

MADARA, REV. GUY H., formerly 31 Gibbs St.; 2000 Highland Ave., Rochester, N. Y.

MALONE, REV. J. LEON, formerly Murfreesboro; Winton, N. C.

### RESIGNATION

JONES, REV. STRATFORD C., has resigned the chaplaincy of the Sisters of St. Margaret, Utica, N. Y., to do some research work, probably at Cambridge University, England. Address from June 15th to September will be 230 Classon Ave., Brooklyn, N. Y.

### DEPOSITIONS

FREEMAN, ELMER S., Presbyter, by the Bishop of Long Island, June 5, 1933. Deposed. Renunciation of the ministry. "For causes not affecting his moral character."

PIERCE, HENRY K., Presbyter, by the Bishop of New York, May 26, 1933. Deposed at his own request "for causes not affecting his moral character."

### ORDINATIONS

#### PRIESTS

NEWARK—The Rev. CYRUS L. HERON was advanced to the priesthood on May 31st in Trinity Church, Irvington, by the Rt. Rev. Benjamin M. Washburn, D.D., Bishop Coadjutor of Newark. The Rev. H. J. Knickle presented the candidate and the Bishop preached the sermon. The Rev. Mr. Knickle read the epistle and the Rev. Allan Whatley, of the Church of the Good Shepherd, Fort Lee, read the gospel.

The Rev. Mr. Heron is to be rector of Trinity Church, with address at Irvington, N. J.

QUINCY—The Rev. ROBERT FLETCHER HUMPHREYS, S.S.J.E., was ordained priest June

6th at St. Mary's Chapel, Knoxville, Ill., by the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy. The candidate was presented by the Rev. William L. Essex. The sermon was by the Rev. Spence Burton, S.S.J.E. He is to be on the staff of the Church of the Advent, San Francisco, with his address, 162 Hickory St., San Francisco.

SOUTHERN OHIO—The Rev. LYNNLY BOYD WILSON, Jr., was advanced to the priesthood on Ascension Day in St. Luke's Church, Marietta by the Rt. Rev. Henry Wise Hobson who also was the preacher. The candidate was presented by the Rev. Canon Orville E. Watson. The Rev. Canon Gilbert P. Symons read the litany. The Rev. James E. Wolfe read the epistle and the Rev. Walter F. Tuhey read the gospel. The Rev. W. C. Seitz was the master of ceremonies.

The Rev. Mr. Wilson, formerly deacon-in-charge of St. Luke's Church, Marietta, has accepted the appointment as rector.

SOUTHERN OHIO—The Rt. Rev. Henry Wise Hobson ordained the Rev. EUGENE RUSSELL SHANNON and the Rev. THOMAS MATHERS to the priesthood in St. Thomas' Church, Terrace Park, May 10th. The Rev. Maxwell B. Long preached the sermon.

The Rev. Mr. Shannon, who was presented by the Rev. Dudley S. Stark, will be curate of St. Chrysostom's Church, Chicago, with his address 1424 Dearborn St.

The Rev. Mr. Mathers, who was presented by the Rev. Joseph T. Ware, will be rector of St. Thomas', Terrace Park.

SPRINGFIELD—Bishop White ordained to the priesthood, on Ascension Day, the Rev. LESLIE EDGAR WILSON of Mattoon.

He was presented by the Rev. S. A. Macdonell of St. John's, Decatur. The preacher was the Rev. J. E. Wilkinson of Grand Haven, Mich. The litany was read by the Rev. H. L. Miller of Champaign, Ill. The service took place in Emmanuel Memorial Church, Champaign. The Rev. Mr. Wilson is in charge of the parishes at Mattoon and Paris.

TENNESSEE—The Rev. HARLEY BOWMAN BULLOCK, major, U. S. Army, retired, was ordained priest in Christ Church, Chattanooga, June 2d by the Rt. Rev. James M. Maxon, Bishop Coadjutor of Tennessee. The candidate was presented by the Rev. Charles E. Wood and the sermon was preached by the Rev. A. C. Adamz.

The Rev. James R. Sharp served as chaplain to the Bishop and read the Call to the Priesthood. The Rev. Lyle G. Kilvington read the Preface to the Ordinal. The Rev. Albert G. Richards read the epistle, the Rev. Walter L. F. Haylor the gospel, and the Rev. Battle McLester the litany.

The Rev. Mr. Bullock will continue as assistant at Christ Church, Chattanooga.

WASHINGTON—The Rt. Rev. James E. Freeman, D.D., ordained to the priesthood on Whitsunday in Washington Cathedral the Rev. JAMES ALVIN MAYO, the Rev. JAMES DEWOLF HUBBARD, and the Rev. EDWARD BLEDSOE HARRIS. The Rev. G. Freeland Peter, D.D., was the preacher.

The Rev. Mr. Mayo will be in charge of St. Paul's parish, Aquasco, Md. The Rev. Mr. Hubbard will be assistant at the Church of the Epiphany, Washington, with his address G St., West of 13th, N. W., Washington. The Rev. Mr. Harris will be assistant at St. Alban's Church, Washington, with his address Mt. St. Alban, Washington.

#### DEACONS

BETHLEHEM—The Rt. Rev. Frank W. Sterrett ordained to the diaconate JOHN W. WATTERS and CHARLES SYKES, June 3d in the Pro-Cathedral Church of the Nativity, Bethlehem. The Rev. Royden Keith Yerkes, S.T.D., was the preacher. The litany was said by Archdeacon Walter. Mr. Sykes was presented by his rector, the Rev. J. Laurence Ware, of the Good Shepherd Church, Scranton, and Mr. Watters was presented by his rector, the Rev. John N. Lehn, of St. John's Church, Ashland. Dean Gray read the epistle and Mr. Watters read the gospel.

Mr. Sykes for the summer will assist Dean Holmes with the Leonard Hall Missions. His address will be Bethlehem. Mr. Watters will have charge of St. James' Church, Dundaff, during the summer. His address will be Forest City, R. R. Dundaff.

CHICAGO—The Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of Missouri, ordained ANDREW E. F. ANDERSON deacon in the chapel at Western Theological Seminary on Ascension Day. The Rev.



Herbert W. Prince, D.D., rector of the Church of the Holy Spirit, Lake Forest, under whom the ordinand has worked the past two years as lay assistant, presented the candidate. The Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, preached the sermon.

**COLORADO**—Acting for the Bishop of Oklahoma, the Rt. Rev. Fred Ingle, D.D., Bishop Coadjutor of Colorado, ordained QUENTIN FERGUSON deacon May 30th, in Trinity Church, Greeley, at the commencement exercises of St. John's College. Mr. Ferguson was a member of the graduating class.

**EAST CAROLINA**—EDWIN F. MOSELEY was ordained deacon by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, in the Church of the Advent, Williamston, N. C., June 2d. The candidate was presented by the Rev. Ilbert deL. Brayshaw, of Christ Church, New Bern, and the sermon was preached by the Rev. W. A. Lillycrop, of St. Paul's Church, Greenville. Mr. Moseley will serve the Church of the Advent, Williamston and St. Martin's, Hamilton.

**ERIE**—BERNARD MCKEAN GARLICK was ordained deacon by the Rt. Rev. John C. Ward, Bishop of Erie, June 3d in St. Luke's Church, Smithport. The candidate was presented by the Rev. W. E. Van Dyke, and the sermon was preached by the Rev. C. R. Allison.

Mr. Garlick, a graduate of General Theological Seminary, will be curate of Grace and St. Peter's Church, Baltimore, with his address 709 Park Ave., Baltimore.

**NEWARK**—C. ALFRED VOEGELI was ordained deacon by the Rt. Rev. Benjamin M. Washburn, D.D., Bishop Coadjutor of Newark, in St. Peter's Church, Morristown, N. J., on Ascension Day. He was presented by the Rev. J. Foster Savidge and the sermon was preached by the Rev. Donald M. Brookman, D.D. The Rev. Mr. Voegeli is to be vicar of St. Andrew's Church, Harrington Park, and St. Paul's Church, Hawthorth.

GEORGE D. HARDMAN was ordained deacon by Bishop Washburn in Grace Church, Newark, on May 29th. He was presented by the Rev. Charles L. Gomph and the sermon was preached by the Rev. R. B. Ogilby, D.D.

**WASHINGTON**—The Rt. Rev. James E. Freeman, D.D., ordained FRANK HARRY LASH deacon in Washington Cathedral on Whitsunday. The Rev. G. Freeland Peter, D.D., preached the sermon.

The Rev. Mr. Lash has just completed a four-year tour of duty as chaplain of the Naval Academy. Chaplain Lash was formerly a minister of the Disciples of Christ. He left June 5th for California where he will join his ship, the U.S.S. *West Virginia*.

**WESTERN MASSACHUSETTS**—In All Saints' Chapel, Worcester, on Friday, June 2d, MARTIN SAMUEL FIRTH and FREDERICK WILLIAM COOPER were ordained to the diaconate by Bishop Davies.

## DEGREES CONFERRED

**GEORGE WASHINGTON UNIVERSITY**—The honorary degree of Doctor of Civil Laws upon the Rt. Rev. JAMES E. FREEMAN, Bishop of Washington, June 7th.

**WESTERN THEOLOGICAL SEMINARY**—Celebrating its fiftieth year, the Seminary is conferring six honorary Doctor's degrees: the Doctorate of Divinity upon the Very Rev. GERALD GRATTAN MOORE, class of 1912, dean of St. Luke's Pro-Cathedral, Evanston; the Very Rev. EDWARD WILLIAM AVERILL, class of 1891, dean of St. Paul's Cathedral, Fond du Lac, Wis.; and the Rev. FREDERIC SYDNEY FLEMING, class of 1911, rector of Trinity Church, New York City.

The degree of Doctor of Sacred Theology, awarded for eminence in scholarship was conferred upon the Very Rev. PHILIP CARRINGTON, the Commencement preacher; the Rev. WALTER FREEMAN WHITMAN, Professor of Ecclesiastical History at Nashotah House, Nashotah, Wis.; and the Rev. NORMAN BURDETT NASH, Professor of Christian Social Ethics, at the Episcopal Theological School, Cambridge, Mass.

The following degrees were conferred in course: Master of Sacred Theology, the Rev. ROBERT G. PURRINGTON; Bachelor of Divinity, the Rev. MESSRS. SHERMAN E. JOHNSON, ROBERT A. RUSSELL, JAMES M. JOHNSON, JOHN S. COLE, ALBERT E. COLE, CONSTANTINE C. COLE, ALBERT B. WHITCOMBE, E. M. PENNELL, JR., DANIEL L. GOODWIN, W. C. HENGEN, F. K. HOWARD, HARRY AUSTIN PARDUE, and HARRY LEE VIRDEN.

# CORRESPONDENCE

*All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.*

## "Meat in the Idol's Temple"

**TO THE EDITOR:** In your editorial of June 3d, are you not a little hard on Mrs. Harper Sibley personally?

Regarding participation in heathen rites as denounced by St. Paul, Mrs. Sibley might cite this as an illustration of the contrast between the older conception of all heathen and pagan religions as "of the devil," and the saner view, now generally accepted, that all forms of developmental religion contain some elements of truth worthy of recognition and development by the Christian Church.

Of course such recognition is one thing, and actual joining in heathen religious ceremonies is quite another. Possibly Mrs. Sibley had not fully considered this distinction. It may also be that she failed to note the similarity between the state of Hinduism in India today and the conditions which confronted St. Paul.

Doubtless the ceremony on the mountain, in which Mrs. Sibley participated, was one of the local and less objectionable aspects of Hinduism; but to see, in a sharing of food with half-tamed birds of prey, any possible reminder of the Christian Sacrament, does really seem more than incredible. One might hope that Mrs. Sibley's participation in the ceremony was merely a case of an emotional woman, with none too strong a grip on her religion, suddenly finding herself in an utterly novel situation, amid an intent crowd, in a surcharged mental atmosphere, and thus becoming the temporary victim of a heathen psychosis induced by suggestion. Any one who knows India has felt this terrible charm.

Usually, a Christian exposed to it is either immune through divine power, or, if affected, presently recovers his spiritual balance; but, in this case, the effect of the experience seems to have persisted. I am not for a moment condoning Mrs. Sibley's act; I am merely trying to explain it.

It is a peculiar case though not an altogether unusual one; but the strangest thing about it is that a person of such unstable Christian poise should be accredited as a member of so immensely important a body as the executive board of the Woman's Auxiliary, and also be welcomed everywhere as one of the most competent, charming, and persuasive speakers in the Episcopal Church. Annisquam, Mass. WILLIAM C. STURGIS.

**TO THE EDITOR:** Your splendid editorial, "Meat in the Idol's Temple," under date of June 3d, invites the hearty endorsement of every sound and thinking Churchman.

Contravention that serves nothing more than its own is neither constructive nor commendable at any time. But there are times when respect for truth and decency demand unvarnished and very outspoken statements. In view of the proportions of the incident referred to in your editorial, this is one of those times.

It seems that the Episcopal Church is the only religious organization in the world in which one may hold membership and be considered in good standing, without believing anything. Indeed, one may even be regarded as "somebody"—clever, intellectual, or broad-minded—even if he is willing to

repudiate the very foundations of the Christian faith.

"The real question at issue is whether the missionaries we send out to the Orient are apostles and evangelists commissioned to teach the Gospel and build up Christ's Body, the Holy Catholic Church, or merely ambassadors of goodwill endeavoring to find a synthesis between Christian and non-Christian religions, on a basis not of truth but of expediency."

Indeed, yes, that is the real question, and the burden of the matter ought also to rest just as heavily on the shoulders of the missionaries, apostles, and evangelists at home. In Christ, why distinguish between the Orient and the Occident? . . .

La Salle, Ill. (Rev.) QUINTER KEPHART.

**TO THE EDITOR:** Your editorial in the June 3d issue is of unusual interest to many of us, I am sure. May I suggest a thought that I have never seen hinted?

In scientific, or indeed, in any kind of discussion, some enkindled soul will rush into the laboratory, recognizing that in such a place is the point of decision. The St. Louis experiment, the East Indian crazy-quilt idea, and now, the sacramental mingling in alien ceremonies, are just the taking "on the air," and the laboratory testing of the endless "doubtful disputations." The writer abominates all and kindred, but he has sense enough to follow, and even anticipate the logical steps of a most unhallowed situation.

Bishop Fiske in his article in the same issue of your paper on an aspect of the Oxford Movement, supplies a pregnant expression, very satisfying in this relation. Speaking of the Holy Eucharist, he writes, among other significant thoughts: "Sometimes too much explained." That's it. We as a Church explain too much, and then curiously enough, perhaps bending our backs to the burden of the times, teach too little, thus continually destroying the balance of instructed life. We explain so much in this fashion, that many are tempted to try it out: laboratory work. . . .

Just another thought, this time, not a grievance. The Literary Editor of your paper has published in the same issue, a noble list of desirable books on the life and origin of the Oxford Movement. I have never seen a list of such books to include a reference to Holy Scripture. The Oxford Movement surely will suggest the deliverance of the Children of Israel from the slavery of Egypt. The Book of Exodus ripples over with parallels of Church and State, the onions of Egypt balanced with the half seen Promised Land. . . .

The Oxford Movement is nothing new under the sun, and comes to us tormented by similar friends and foes. History repeats itself, or the Scriptures were written for our learning. (Rev.) F. H. T. HORSFIELD.

Lexington, Ky.

## "Re-Thinking Missions"

**TO THE EDITOR:** What the Reverend Professor Throop has to say, in your current issue, about *Re-Thinking Missions*, is entirely correct. A work which reduces "Buddha, Jesus, Mohammed" (p. 6) to the parity of alphabetical order and speaks of instruction in birth control (p. 218-19) and



the extension of the "privilege" of divorce (p. 256) as though they were important parts of the missionary message, is plainly anti-Christian in faith and morals. It is fast coming to be the case, however, that only the Orthodox, Roman, and certain of the Anglican missionaries are in a position to take this view.

It is true that, at a few Protestant conventions or synods in America, the theology (or atheology) of the book has been subjected to scathing criticism. This is notably true of Presbyterians. But it is also to be noted that these critics tend to bring their own mission boards under the same condemnation.

Recently, a long critique of *Re-Thinking Missions* was issued by a group of prominent missionaries—mostly ministers—in Japan. Among the signers are five of the Presbyterian-Reformed group, three Baptists, two Congregationalists, a Methodist, and a Quaker. It contains the following expression of opinion: "... Christianity and the other religions are sufficiently in agreement in their fundamental doctrines about God and human life." (Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

### Negro Equality

TO THE EDITOR: As a foreign born clergyman, I cannot help regretting many of the letters published relative to the Negro. My own observation leads me to believe that the Southern people who really matter are vitally concerned about the unfoldment of the colored race. The saints in our diocese are not worrying about race equality, etc. Their real worry, just now, is in the continuance of St. Mark's School for colored students in our central city of Birmingham. The colored rector and his faculty have done good work in St. Mark's School. Our present dread is the closing of an institution which has been God's agent in a very real sense. To close St. Mark's means to deny God the use of an instrument which has been used by Him for the deepening of a religious consciousness in the lives of colored students who are there to learn about God in relation to manual training or higher learning.

I have never heard of, or known, a single native born Churchman, who is really interested in the affairs of our diocesan life as a whole, advocating a continuance of the status quo suggested by Miss Block. They do resent the rebel who does nothing more than protest against things as they are. Such people create hatred and distrust. Could these people but listen in at our next diocesan executive meeting, they would observe a serious group of Southern people worrying over the future of an institution which is dear to their hearts simply because it is God's school for God's children.

(Rev.) J. W. HEYES.

Greensboro, Ala.

TO THE EDITOR: I read with considerable concern, in your issue of June 3d, the communication from Mrs. Helen Sylvester Block to which you placed the caption "Negro Equality."

The most interesting feature of the entire statement, and one equally astonishing, is her disavowal of prejudice in reference to the subject of her discussion.

(Rev.) GEORGE FRAZIER MILLER.

Brooklyn, New York.

### Laud and Apostolic Succession

TO THE EDITOR: During the discussions at our conference last week at the College of Preachers (The Centenary of the Oxford Movement) we naturally had occasion to review the work of great figures

in the Anglican tradition in relation to the main tenets of the Tractarians. Laud was frequently mentioned as having upheld the doctrine of Apostolic Succession in Jacobean days. I questioned that assertion because of my knowledge of Laud's almost-Erastian defense of the "no mitre, no crown" principle, but had no specific references with me to support my query. Naturally it is of great importance to all Catholics in the Anglican communion to know how the martyr stood in the matter, *pro or con*.

My own feeling is that we make a grave historical error if we seek to assert very radical claims for the Catholicism of seventeenth century Churchmen. The case of Laud and the Apostolic Succession is to the point. In his speech on Episcopacy in the House of Lords, *versus* Lord Say and Seal, the Archbishop might seem (*a priori* to the reader) to have implied the doctrine. But I now find a definite reference of an opposite value. In his *Conference with Fisher the Jesuit* (Works, II, 42, 44) Laud says:

"I do not find any one of the ancient Fathers that makes local, personal, visible and continued Succession a necessary sign of the true Church in any one place. And where Vincentius Lirinensis calls for Antiquity, Universality and Consent as great notes of truth he hath not one word of Succession. . . . Most evident it is that the Succession which the Fathers meant is not tied to place or person but it is tied to the verity of Doctrine. . . . So that if the Doctrines be no kin to Christ all the Succession become strangers, what nearness soever they pretend."

Statements such as this lend support to those who claim that the Laudian apologists opposed Apostolic Succession as the rejected theory of Cyprian, revived by the Council of Trent. Such views exist and must be dealt with. I wonder what American theologians have to put against the above quotation? Recently there was an abortive discussion of this point in the London *Spectator*, but it came to nothing.

(Rev.) JOSEPH F. FLETCHER.

Raleigh, N. C.

### Dr. Schaefer's Article

TO THE EDITOR: May one inquire whether the quite remarkable article by the German scholar, Paula Schaefer, on the Anglo-Catholic Church, is to be published in pamphlet form? The writer, for one, would be glad to have a number of copies for distribution. The article contains facts which need constantly to be repeated. We are so liable to forget the simplest truths regarding our Church! We cannot too often impress them on our minds.

Fresno, Calif.

A. CARSWELL.

Do other readers want this article printed in leaflet form? If we receive orders for a thousand or more at \$2.50 a hundred we shall be glad to reprint it.—THE EDITOR.

### NEWS IN BRIEF

LOS ANGELES—Outstanding speakers, an unusual pageant, and a variety of stimulating discussion groups will characterize the conference which the Girls' Friendly Society in the eighth province is holding July 3d to 10th at Occidental College.

MICHIGAN—Representatives from the fifty Church schools in parishes and missions in the Detroit area gathered for the annual festival service of Church schools on the afternoon of Sunday, May 21st, in St. Paul's Cathedral. At this service the Lenten offering and Birthday Thank Offering were pre-

sented. Bishop Page presented his greetings; the address was given by the Ven. Leonard P. Hagger, archdeacon; and the Rev. H. Ralph Higgins, senior curate of the Cathedral, acted as master of ceremonies.—St. Paul's Church, Lansing, was host to the Woman's Auxiliary of the diocese in its last meeting of the season, on May 22d. Following luncheon, Herbert Welch, grandson of Sitting Bull, addressed the meeting.

NEWARK—The diocese held a school of methods for chairmen and vice-chairmen of parish canvasses at the Woman's Club, Glen Ridge, on May 20th, the Rev. B. H. Reinheimer, of the National Council, conducting the sessions.—May 19th was the date of the annual United Thank Offering service of the diocese held in Christ Church, Bloomfield and Glen Ridge. The speakers were Bishop Washburn, the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York City, and Bishop Campbell, of Liberia.—Two presentation services were held this year for the Church School Lenten Offering of the diocese, one at St. Peter's Church, Morristown, on May 13th, and the other at St. Paul's Church, Englewood, on May 20th.—The diocesan convention of the Young People's Fellowship took place at St. James' Church, Montclair, on May 6th. There were three conferences, with topics and leaders as follows: (1) Has a Christian a Right to Race Prejudices?—Harper R. Dowell; (2) What Is the Civic Responsibility of the Young People's Fellowship?—Miss Sadie F. Leinkauf; (3) Internationalism—The Rev. John H. Keene, of St. Thomas' Church, Newark.

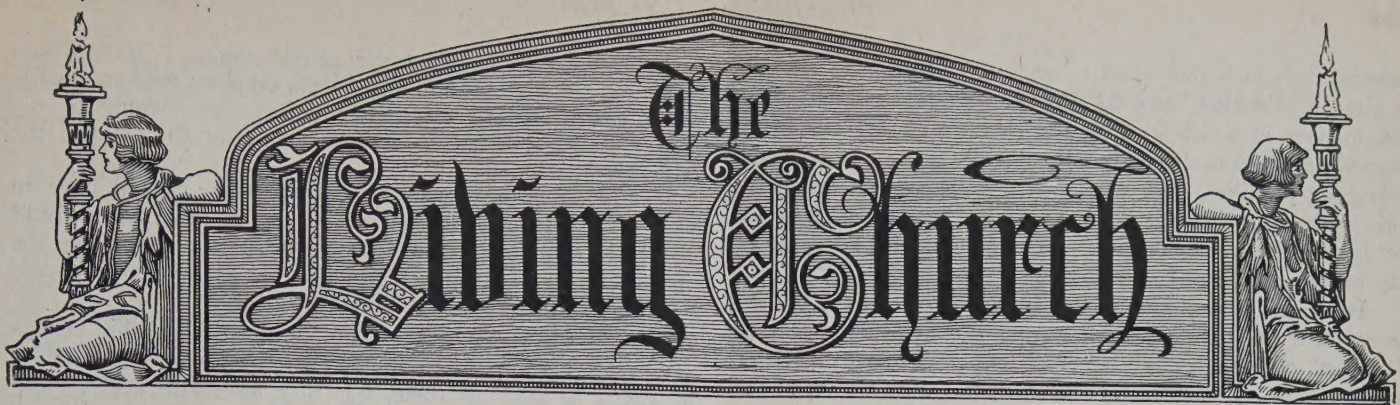
NEW JERSEY—The Rev. Morton A. Barnes, rector of St. James' Church, celebrated the 30th anniversary of his ordination to the priesthood Saturday, June 3d, at a solemn celebration of the Holy Eucharist.

PITTSBURGH—A meeting of the diocesan department of religious education was held May 8th at Trinity House, attended by the clergy, superintendents, and interested teachers of the Church schools.—The May meeting of the Clericus of the diocese was held at Trinity House on May 8th. An address upon the Biology of the Family was given by Dr. J. M. Thorne, of the Church of the Ascension, Pittsburgh.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, was reelected State Chaplain of the Department of Pennsylvania, Reserve Officers' Association of the United States, at the annual state convention held in Allentown, May 13th. Dr. Jung was also elected a delegate to the national convention in Chicago.—Dr. Jung had the baccalaureate sermon to the graduating class of the Brownsville High School on Sunday, May 21st. He also had the invocation at the commencement exercises of the West Brownsville Schools.

RHODE ISLAND—The Rev. Charles Henry Webb, chaplain general, was one of the chief speakers at the recent 46th annual conference of the National Council of the Guild of St. Barnabas in Providence.

WASHINGTON—The fortieth anniversary of the pastorate of the Rev. George Fiske Dudley, D.D., as rector of St. Stephen's and the Incarnation Church, was observed in the parish hall on June 1st. Dr. Dudley's ordination anniversary was observed at the same time, he having taken up the pastorate of St. Stephen's Church as his first and only parish.—The closing exercises of Mount St. Alban's School for Boys and the School for Girls took place last week. The Rev. Churchill Gibson, D.D., rector of St. James' Church, Richmond, Va., delivered the baccalaureate address to the boys on June 3d, in the great choir of the Cathedral.





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No. 7

## EDITORIALS & COMMENTS

### Women in Church Synods

**A**RE women eligible for election to General Convention and the provincial synods? There seems to be a widespread opinion that they are not, and various dioceses in their recent conventions have debated the feasibility of granting them seats in these bodies, with varying results. In New York a proposal to make women eligible as delegates to provincial synods was defeated; in the diocese of Newark a similar proposal was more favorably received, but it was felt that not more than one-half of the synod delegates should be women.

We do not know whether or not there are in New York or New Jersey specific laws, civil or ecclesiastical, that restrict the incumbency of Church offices to members of the male sex. In the absence of such state or diocesan regulations, we see nothing to prevent the election of women to these bodies at the present time. So far as we know, no woman has ever sat in a General Convention or provincial synod of our Church, but we cannot find any constitutional or canonical provision of the general Church that makes them ineligible. If any diocese wants to elect a Church woman to one of these bodies, let it do so and put the question of eligibility to a practical test.

The qualifications for election to the lower House of General Convention are prescribed by Article I, Section 4, of the Constitution, which provides:

"The Church in each Diocese . . . shall be entitled to representation in the House of Deputies by not more than four Presbyters, canonically resident in the Diocese, and not more than four Laymen, communicants of this Church, having domicile in the Diocese. . . . Each Diocese shall prescribe the manner in which its Deputies shall be chosen."

Are women "laymen" within the meaning of this provision? We believe they are. Bouvier's *Law Dictionary* defines "layman" as: "In ecclesiastical law, one who is not an ecclesiastic nor a clergyman." Certainly there is nothing in this definition to restrict the term to the male sex. In this country since the adoption of the Nineteenth Amendment the word "man" and its compounds has almost invariably been

extended in law to apply to both sexes without discrimination. Indeed even before that amendment, "man" was frequently interpreted in the sense of *homo*, a human being, rather than *vir*, a male human being.

**A**S a matter of fact, the question of the eligibility of women for election to General Convention was raised in the 1925 session of that assembly, when a memorial was received from the diocese of Lexington, asking for a constitutional amendment recognizing such eligibility. The memorial was referred to the Committee on Amendments to the Constitution, which recommended that it be not adopted. When that recommendation came before the House of Deputies:

"Dean Massie, of Lexington, moved a substitute to the report of the Committee on Constitution that it was inexpedient to amend the Constitution to make women eligible as deputies. Dean Massie's substitute would provide for the admission of women. He said the Convention had better accept it gracefully now rather than grudgingly later. Mr. Arthur S. Browne, chancellor of the diocese of Washington, said that there was nothing in the present Constitution to exclude women. The Rev. Dr. Stetson, of New York, opposed the substitute, declaring women had not asked to be admitted and many women did not want it. The substitute was defeated." (*THE LIVING CHURCH*, October 31, 1925.)

While General Convention did not at that time rule specifically on the question of the eligibility of women, the fact that this view apparently prevailed in the constitutional committee (of which Mr. Browne was a member) and went unchallenged by the House, certainly indicates a presumption that the House felt that there was no bar to the election of feminine deputies.

As to the provincial synods, the situation is substantially the same. Canon 54 provides that "each Diocese within the Province shall be entitled to representation in the Provincial House of Deputies by . . . four Laymen, communicants of this Church, having domicile in the Diocese. . . . Each Province may determine the qualifications of its Deputies and the



manner in which they shall be chosen." (Curiously enough, it also provides that "each Missionary District shall determine the manner in which its Deputies shall be chosen"—a privilege not granted to dioceses and seemingly in conflict with the foregoing provision—but that does not concern us here.) In this instance, as in the case of General Convention, it seems to us that the word "laymen" could be extended to apply to lay women as well.

However, a well-known canon lawyer to whom we referred this question pointed out that the mere definition of "laymen" to include "lay women" is not necessarily decisive of the right of women to be elected to ecclesiastical office. He continued:

"It has been held by some courts that, in the absence of express provisions regarding eligibility, a person elected to a representative office must have the qualifications of the persons who elected him—that is to say, he must be an elector himself. Accordingly, it was held by some courts prior to the passage of the Nineteenth Amendment that women were not eligible to a representative office, even though the statute did not expressly restrict eligibility to males. In jurisdictions where this holding prevailed, the enactment of the Nineteenth Amendment automatically conferred eligibility upon women. Most courts have held, however, that any person is eligible to office unless the statute expressly provides to the contrary."

If the above interpretation were applied, women would be eligible for election to General Convention only in dioceses that permitted them to vote in parish meetings and to sit in diocesan conventions. In a good many dioceses women do not yet have these rights, but there are also many states and dioceses where they do, either through civil or ecclesiastical enactment. Feminine vestrymen are no longer a novelty, at least in the Middle and Far West, and a number of women have served as duly accredited members of diocesan conventions. Certainly in jurisdictions that admit women to their diocesan legislative bodies there should be no objection to electing them to the provincial synod or General Convention.

AND why shouldn't we have women in the highest assemblies of the Church? We open to them the highest offices in the State. There have been several feminine governors of states, and they have averaged neither better nor worse than masculine ones. We have members of the fair sex in both Houses of Congress, and even in the President's Cabinet.

In the Church, there can be no question of the loyalty, devotion, and ability of the women. When St. Paul wrote of the Corinthian housewives, "if they will learn anything, let them ask their husbands at home," he evidently was not giving advice that could be followed in the majority of Church homes today. Most modern husbands, even those who are vestrymen, could learn more about the Church by asking their wives, and would find themselves covered with confusion if the ladies of their households followed the Pauline injunction literally—especially if they do not read their Church papers.

In this connection it is amusing to read a letter on the question of women on the vestry, written in 1914, when the feminist agitation was at its height. A male correspondent in *THE LIVING CHURCH* of August 22d in that year wrote:

"With reference to the discussion of women as vestrymen, I heartily approve of the same. I have been to many vestry meetings, and unless the same were held in a church, every vestryman and sometimes the rector, if he happened to be a smoker, would smoke from one to four cigars; and the writer, not being a smoker, was compelled to inhale the impure smoke for two or three hours, and every time he left a vestry meeting with his clothes saturated with the disagreeable odor, he al-

ways thought he would never attend again. I have spoken to rectors and bishops, and all of them declared that practically every vestry smoked incessantly before the opening of the prayer, during the entire meeting, and after the close of the benediction. . . .

"Now, if women were vestrymen, there would have to be either two rooms, so that the rector and the vestry could smoke, or smoking would have to cease; so that under the circumstances, I trust the Church at the earliest possible moment will introduce women into the vestry."

Alas, vain hope! In the score of years since this vestryman wrote his plea for a smokeless vestry women have won the rights he asks for them, but they have also usurped the former male prerogative of smoking. We are afraid our pre-war correspondent would consider the last state worse than the first.

FOR OUR PART, we see no objection to the presence of women as members of any legislative body in the Church, on an equal status with male lay communicants. The real novelty in our Church practice is the presence and power of laymen in the government of the Church. Having firmly established that precedent, we do not see why we should discriminate against lay communicants simply because they are women.

Of course women in the Church have their parallel organizations—their Woman's Auxiliary and, in many instances, their provincial and diocesan Houses of Churchwomen. These have their own functions to perform, and they can accomplish things that could not be done in a formal legislative body. But that is no reason, it seems to us, for barring women from the assemblies that make laws and formulate policies that affect them quite as much as their husbands and brothers.

What diocese will be the first to elect a woman to a provincial synod or, better yet, to General Convention, and put the question to a practical test?

THE GIFT to the New York Cathedral of a piece of stone cut from the Areopagus, the rock from which St. Paul preached to the Athenians, is a welcome one, both because of the historic significance of the relic itself and because it is an additional symbol of the bonds of friendship between our Church and the Eastern Orthodox. To Archbishop Chrysostom and the Greek Church, the American Episcopal Church expresses its grateful appreciation. Commenting on the present, Arthur Brisbane observes, "How much more valuable would be the acquisition of Paul's power to convert, and his willingness to see the truth and take it seriously." Perhaps a strengthening of these Pauline virtues will also grow out of the union between two great communions of the historic Church symbolized by the giving and receiving of the fragment of rock from Mars Hill.

#### ANNUAL AUDIT OF RELIEF FUNDS

WE HAVE MADE an examination of the records relative to the various relief funds collected through *THE LIVING CHURCH* and have satisfied ourselves as far as possible that the donations received for the period from June 1, 1932 to May 31, 1933, as published in *THE LIVING CHURCH*, amounting to \$969.14 were distributed in accordance with the published wishes of the donors. The cancelled checks were produced to us in support of these disbursements.

No charge has been made for expenses incurred by the Morehouse Publishing Company in advertising the funds.

The total amount collected and distributed for relief purposes from November 1, 1914 to May 31, 1933 is as under:

Total to May 31, 1932 as previously reported	\$394,197.75
Amount collected and disbursed from June 1, 1932 to May 31, 1933	969.14

Total collected and distributed to May 31, 1933 \$395,166.89

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# The Co-operative Parish in the Depression\*

By the Rev. George W. Dawson

Executive Secretary, Board of Social Service, Diocese of Newark

**F**OR PRESENT PURPOSES, a coöperative parish is roughly defined as "one which enters into a degree of partnership with some organization or organizations other than itself for the purpose of meeting a recognized need."

Thus, to be a coöperative parish, it may work with another parish or group of parishes, with its community as a whole or with some organization or organizations within or without its local community. The efforts of a church to extend pastoral care to its own people along the lines of what we call relief would not entitle it to come under this category.

Since much of such coöperation is bound to be with existing welfare agencies the basis of working partnership is of paramount importance. That basis is assumed to be knowledge of (a) the need to be filled and (b) of the agency with which the parish is to coöperate in filling that need.

With these ideas in mind particular undertakings of a number of parishes in different dioceses are set forth and to some extent discussed. Out of these records and discussion the attempt is made to present the heartening story of what some parishes are doing and, it is hoped, thereby, to suggest what other parishes might do. Emphasis is everywhere placed on the factors which entitle the parish to be described by the writer as "coöperative."

## COÖPERATING WITH EXISTING AGENCIES

In faraway Spokane the Cathedral parish under the leadership of Dean McAllister is doing much fine social service.

Putting aside the splendid help given to their own parishioners there is an outstanding record of coöperative undertakings.

The parish maintains a service of information and guidance open to everybody. People are directed to the agency concerned with their particular cases.

There was a great need in the city of a Child Guidance Clinic, a need repeatedly voiced by professional workers. Today that clinic is in operation because Dean McAllister with his own group led the way in lining up the forces which could be mustered for the establishment of this much needed organization.

Regrettably, time forbids the further emphasizing of the principle already enunciated from the achievements of this parish. But let it be said that in the mind of the writer the Cathedral at Spokane is entitled to first rank among the parishes that may be truly called coöperative.

## SUPPLYING VOLUNTEER WORKERS

The needs of a community are many. A marked one is that of volunteer workers in various enterprises. To supply such is a valuable piece of coöperation on the part of a parish. Two notable examples have come to notice. (May it be noted here that many instances of sterling achievements are to be found throughout the Church. No effort has been made to search the country for such. Accomplishments referred to in this paper are only those which have come to the attention of the writer through normal channels of information. This will account for so many of the illustrations being drawn from his own diocese of Newark, New Jersey.)

In Montclair, N. J., St. Luke's Church has supplied two highly capable volunteer workers to the city bureau and is also paying the salary of an extra professional case worker. Here we have an excellent example of a parish coöperating with its community.

To illustrate the case of a parish coöperating with organiza-

tions within its community there is the Church of the Ascension, New York City, where the Rev. Donald Aldrich is rector.

Some twenty institutions and agencies are aided with volunteer workers. Quality is insisted on. If the organization concerned is not satisfied with the service rendered by the worker that person is withdrawn and a more suitable person found.

## CANNING AND GATHERING VEGETABLES AND FRUITS

The rector of a parish in the diocese of Newark knew that many of the mission churches would have great difficulty in rendering aid to their distressed families. He formulated and put into operation the following plan. Parishioners living in the town who had gardens were asked to can some of their vegetables. Those living on farms were asked to do some canning and also to devote some of their potatoes and other produce to this purpose. Early in the winter all that came in response to this appeal was sent by truck to the city and distributed to places where the need was great among the Church families. The carrying out of such a project as this might surely entitle any parish to be classed as coöperative.

## CONSERVATION AND UTILIZATION OF FOOD

**M**ENTION has already been made of St. Luke's, Montclair. It comes before us again in a striking way. Dr. White, the rector, was aghast at the amount of usable food discarded by the stores in the city. He conceived a plan for saving this terrible waste and appropriating it to the needs of the hungry.

He procured the coöperation of the city through the mayor and of thirteen other churches. Stores were canvassed with the result that 63 agreed to give their supplies of non-salable but edible food. The city coöperated by granting the use of a disused fire house. Also the authorities agreed to supply paper bags and containers for milk and other foods for which they might be needed.

This enterprise is known as "The Allied Churches Food Conservation Bureau." Teams of women from fourteen churches collect the food in their cars from the stores every morning. In turn the parishes supply teams of women to distribute the food at headquarters. The recipients of this aid are persons on the lists of the City Bureau who present cards of identification at the headquarters of the Conservation Bureau. When the writer saw this remarkable piece of work in operation 160 families were being assisted in this way, receiving their allotments twice a week.

Two churches, instead of collecting food and helping with its distribution at the old fire house, prepare cooked food, mostly soups and stews, which is brought by the women to headquarters. There it is placed in the containers supplied by the city and is then ready for the fortunate recipients.

## CONSERVATION OF ENERGY AND RESOURCES

Once more we are carried back to the necessity of the parish knowing its community and the active agencies therein. The subject returns to the writer's mind as the result of reading something of the work done in the Cathedral parish at Spokane and at St. Mark's, San Antonio, Texas. In each place there is a Social Service Index. Both parishes are aware of the fact and they use it.

Both the parishes alluded to are performing great service in the way of relief of various kinds. By use of the index they avoid overlapping and consequently save the valuable time of workers and prevent unfair distribution of aid. Generosity should be tempered with justice. Justice fades where some families get more than is necessary while others are left with little

\* Paper presented at the Episcopal Social Work Conference at Detroit, June 12, 1933.



or no provision for their needs. This is of course an old story but one which seems to need repetition.

In many communities where there is no actual index of the highly developed kind used by the best social service agencies there is often a Chamber of Commerce, Board of Trade, or similar body which either acts or could be induced to act as a clearing house for information. The coöperative parish will use such clearing houses. A constructive piece of work for the community in which none such exists would be for the local parish or parishes to take the lead in the establishment of such a central source of information and guidance.

#### CHILDREN FED, FAMILIES GUIDED

**S**T. MARK'S, San Antonio, already alluded to, saw a definite need. The city had many undernourished children. Could St. Mark's step into the breach? That fine parish did. Its achievement is great and the method noteworthy. Dr. McKinstry and his people are to be congratulated.

Three lunch rooms for undernourished children are being run by St. Mark's Guild. There is a general chairman of the whole undertaking and each lunch room has its own chairman and two volunteer workers.

Very little money is allowed for maintenance, every effort being made to secure donations of ice, milk, bread, and other food-stuffs.

In opening a lunch room, location is decided on through consultation with clinics, school principals, and Parent-Teacher Associations.

A small house at a low rent is found in the locality decided on. A family in which the father is unemployed and where there are children, is moved into the house. A necessary condition is that the mother be a clean, competent woman who is able to cook and serve the lunches. In this she is assisted by a couple of workers. Each lunch room chairman buys the food, pays the bills, and makes reports to the general chairman.

The by-products of this work are quite large. First it is to be noted that three families are housed and fed. Secondly the two volunteer workers attached to each center investigate the homes of the children who are given lunches. These conditions are reported to the parish social worker, who, if necessary, investigates further. Her clients are then put in touch with the proper welfare agency in the city.

In addition to all this they have an arrangement whereby these lunch rooms receive Red Cross materials which are given to women who can sew and make the stuff up into garments for their families.

Finally there is a supply department which makes garments out of the Red Cross material and distributes them to families where the women are not capable of making them themselves.

#### FEEDING UNDERNOURISHED CHILDREN

Two other child-feeding plans are notable and suggestive. In the City of Newark, N. J., Lafayette Public School has many undernourished children. Fr. Gomph has engineered a good piece of coöperation between his parish and the school.

The nutrition teacher picks out 70 of the worst cases of undernourishment. The manual training teacher investigates the home conditions and chaperons the children to and from Grace parish house, also keeping record of their weight and general physical condition.

On each school day the children are fed in the parish house. One hot dish is supplied. In addition each child receives buttered bread and a half pint bottle of milk. In each bottle is placed a midget size straw to insure slow consumption. Dessert is either fruit or tapioca or chocolate pudding.

The other example is that of a mission church, St. John's, Englewood, in the diocese of Newark. The same problem of undernourished children in a nearby school presented itself.

In this case the partnership was between the parish, the school, and the Parent-Teacher Association. St. John's gave the use of its parish house for the purpose of giving the children

a meal at noon. The school selected the children. The Parent-Teacher Association gave money, solicited donations of food from merchants and others and, in coöperation with the Church, provided workers.

#### A PARISH HOUSE SERVES A COMMUNITY NEED

A factor previously unnoticed entered into the last named pieces of work, namely, the use of the parish house to serve a community need.

In the fall of 1931, Edward L. Parker, executive secretary of the Newark Bureau of Social Service, addressed a meeting of the clergy of the Archdeaconry of Newark. On that occasion he made a stirring appeal for the wider use of parish houses. He pointed out the need of keeping up the courage of the unemployed by taking their minds off their troubles. Pointing out the large amount of physical equipment possessed by parish churches he urged his hearers to use parish houses for purposes other than merely a meeting place for parochial organizations. This appeal from a foremost social service executive is a clear indication of what such a man feels to be the responsibility of the Church just because of ownership of physical equipment.

Grace, Newark, and St. John's, Englewood, already cited in another connection, are examples of parishes using their parish houses for community purposes. Doubtless there are many more and perhaps there should be still more than there actually are. A notable instance of this being done is found in the case of the Church of the Ascension, Sierra Madre, Calif.

The Rev. Arnold G. Bode, rector, perceived that the unemployed of the town needed a meeting place where they could come together for discussion of their problems and receive some entertainment. The parish house was offered with the result of its becoming the headquarters of the Association of the Unemployed.

Men, women, and children assemble once a week for more or less formal meetings followed by refreshments, music, and dancing. Rural Dean Bode is an accomplished musician and he himself plays the piano for the dancing. Old-fashioned square dances and such like enliven the group.

The rector has become the chairman of the organization and a newspaper describes him as "the Father of the Jobless."

#### PUTTING THE BOYS TO WORK

**T**HE rector of Trinity Church, Arlington, in the diocese of Newark, the Rev. W. V. Filkins, having learned from the City Mission chaplains that there might be a shortage of toys for Christmas gifts to children in the hospitals, initiated a good bit of service last winter.

This took the form of coöperation between the Men's Club and the Boys' Club of the parish in the first place. The boys and men were to make a drive for toys which could be reconditioned, the boys to do the reconditioning under the supervision of leaders supplied by the Men's Club.

The plan worked out admirably. About 250 toys of all kinds were repaired and repainted and finally turned over to one of the chaplains who made good use of them at Christmas.

#### PROVIDING WORK FOR WOMEN

St. James', Holy Trinity, the Heavenly Rest, St. Bartholomew's, and the Incarnation parishes in New York City are in partnership with the Gibson committee and the Red Cross in filling a pressing need.

Women need work especially if their men-folk are unemployed. Women need to have their morale kept up just as much as men. Work and morale are inseparably bound together in the great problems which all social agencies are facing in this depression. This group of parishes is doing something of special value in meeting this need.

In November last, St. James' secured the use of a large, sunny loft at 305 East 63d street, rent free. They then offered the other churches concerned the chance to get in on a plan for providing sewing for members of their parishes. This work was to be under the direction of a supervisor whose salary would



be paid by the Gibson committee. Each church was to assume the daily wage of three dollars to be paid to its own women for whom work was provided.

Sewing machines were furnished by the parishes participating in the plan. The materials from which garments were to be made came from the Red Cross. Half the garments made were to be turned over to the Red Cross and the other half was to be available for distribution to people of the parishes in the partnership. The terms of the agreement were all met and the undertaking has been in successful operation since the end of November.

#### AID FOR HOMELESS GIRLS

THE adjutant of the Salvation Army being much concerned about the condition of many girls in Passaic, N. J., a mill town, turned to the Rev. Donald MacAdie, rector of St. John's, Passaic, and formerly executive secretary of the board of social service, diocese of Newark, for counsel and coöperation. Girls were destitute of food and shelter, many of them sleeping in the parks and such places at night.

We do not often find examples of coöperation between the Church and the Salvation Army. It is indeed a pleasure to be able to record an example of such. The problem was faced in this way. A printing concern in the city had an empty building. The rector and the adjutant secured the use of it free. The churches in the neighborhood were asked to coöperate, their part being to provide money and workers and furnishings for the building. All necessary equipment was forthcoming and the project quickly became a reality.

The building provides a rest room and headquarters for many girls. Two meals a day are served free. The Big Sister element has been well developed and very definite results have accrued in the way of finding employment for a number of girls. Further the interest of many citizens has been aroused with the result of other efforts being made to meet the desperate situation which existed.

St. John's, Passaic, is a coöperative parish. The city was very poorly organized and lacking in welfare agencies. A great deal has been accomplished in strengthening what there was and in laying the foundation for future advance. In all this Mr. MacAdie has been the leader and has received solid backing from his parish. St. John's is a notable example of good regional organization.

It should be noted with regard to the piece of work outlined here that it is a partnership between churches of all kinds, the Salvation Army and existing agencies.

Coöperation in good works may surely be found to a greater extent in the future between all churches and the possibilities that might be opened up in connection with the Salvation Army are worthy of consideration.

We have considered what some parishes are doing. These undertakings are highly suggestive of what other parishes might do. The depression would appear to be accomplishing something which heretofore has been mainly in the realm of academic theory, namely, the bringing about of coöperation in good works of our Church with other Churches.

A second result seems to be that parishes are facing the needs of their communities as never before.

This we may hope indicates the dawn of a new and better day in the Church's life. Our Lord said, "I am among you as one that serveth." Surely the Church, the Body of Christ, the Extension of the Incarnation, must be carrying on His service.

Of a truth we must be here to work. But for many parishes with small resources or slender imagination that which makes service possible is coöperation. One may venture the opinion that part of the Church's witness for Christ in the future will have to be a display of the coöperative spirit, not as something to which we are driven but as part of our understanding of that love which is the well spring of service. Parishes great and small will find that coöperation in the spirit of those recorded here is the inevitable road which they must travel if they are to work in such a way as to witness to Christ before men in a new age.



## The Living Church Pulpit

A Sermonette for the First Sunday after Trinity

### Matter, Motion—or God—Which?

By the Rev. Thomas F. Opie, D.D.

Rector of St. Bartholomew's Parish, Olney, Md.

*"Who hath measured the waters in the hollow of His hand?"*  
—ISAIAH 40: 12.

TRULY if God did not exist it would be necessary to invent Him, as Voltaire is reputed to have held. Yes, necessary to invent Him, in order to account for this massive universe which holds us; this beauty which enthralls us; this love which thrills us; this infinity which surrounds us—and for those strange and ecstatic surges which run through our souls. It is this God who measures the waters in the hollow of His hand and who holds our life in being—who holds us in the hollow of His hand; for we feel underneath the everlasting arms.

The tri-unity of God cannot hold great bafflement for those who reflect on life, on nature, or on the true inwardness of things. A trinity inheres in the very nature of almost everything about us! Consider this category: Time: past, present, future; Life: fish, flesh, fowl; Mind: will, intellect, emotion; Soul: spirit, breath, mind; Body: head, trunk, limbs—flesh, bones, blood; Universe: God, nature, humanity; Nature: land, air, water; Humanity: husband, wife, child; House: foundations, walls, roof; Plants: seed, stalk, fruit; Carbon: coal, graphite, diamond; Physics: heat, light, motion; Chemistry: action, re-action, counter-action; Religion: faith, hope, love; Redemption: sin, atonement, salvation; God: Father, Son, Holy Spirit.

But how did God arrive? Clarence Darrow says, "Nonsense." But if it be nonsense to believe in the First Cause, the Tri-une God—the universal permeable force that measured the waters, and meted out the heaven, and comprehended the dust and weighed the mountains and the hills in a balance—that holds our life in being—this is assuredly as good a God as is Matter or Force! For he who holds that this beauteous, this intricate, this immense universe inheres in gases and mists and material stuff that had their origin in matter and motion—this man begets unto himself not the one true God, Jehovah, Father, Son, and Holy Spirit—power, love, light—but two materialized gods—the one, Matter, and the other, Motion! And then he will have to add a few more gods to account for mind, spirit, soul—for kindness, love, aspiration, emotion, ambition, intelligence, Godhood!

How do you explain the speed of light? How do you account for gravitation? How do you account for electricity, for chemical affinity? How explain the tiny atom, which is the basis of all the known world of material substance we see about us? What of the electron?—which Oliver Lodge thinks may yet be divisible into the "psychon"! Well, W. R. Whitney, famous electrical scientist, explains it all on a simple, scientific basis. He asserts that it is all "by the will of God"—which, he contends, is not a whit less "scientific" than to say that a magnet attracts in its "field" by the "lines" of force, when "we know there are no lines" there—and "field" is just another word to cover our ignorance."

Personally, I shall still hold to my belief in God. It brings comfort, reassurance, confidence, character. It makes for goodness, for love, and for peace. Some say that ultimate reality exists in trees, in sunsets, in lakes, and in mountains. But back of these, what? We affirm, God. If any man have a better answer let him bring it forward. "I believe in God the Father Almighty . . . and in Jesus Christ his only Son our Lord . . . and in the Holy Ghost"—all powerful, all indwelling, all sustaining. This God is our God even beyond death!

THINKING is an adventure. Risks of being wrong are risks that involve only a temporary unhappiness. If you hesitate to react you often lose the glow of being right.—Henry Suzzallo.



## Social Service in Prisons

By Jean S. Davis

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IT IS NOT POSSIBLE to cover in one short article the whole complex question of social service in prisons. The subject is so large, so many-sided, that any true presentation would require much more discussion than this space allows—a whole bookful of the philosophy of life, in fact, as well as some examination of the rules drawn up by prison wardens and state departments of correction.

Churchwomen about to undertake prison visiting might ask, first, how work with prisoners differs from work with any other classification of persons. In other words, how do prisoners differ from one's everyday neighbors? The human needs are the same—of the body, of the mind, and of the soul. Like any one of us the prisoner longs to believe that life has a meaning, or to find a way to order the daily round so as to find in it less burden and more enjoyment. The difference in the prisoner and us "on the outside" is that when we are lonely or discouraged we can put on our wraps and go to a friend's house, or when spring stirs we can walk in the exhilarating air, draw in deep breaths, and feel ourselves renewed. And prisoners cannot. Whether the snow is falling softly outside or spring sunshine is warm and the sky is blue, they must stay indoors in the same stale atmosphere, or at best walk up and down in a yard behind a wall. That is the chief difference between those "inside" and those "outside"—although some ordinary neighbors also stay indoors in stuffy rooms, in which case there is less difference. Prisoners are one of the classes of "shut-ins," and many would be grateful for an extension to them of the Church's service to shut-ins.

If prisoners are tortured by regrets, are not all Christians also? Or else why do we repeat the words of the general confessions? Has a sinner in prison any more cause for remorse than the same sinner at home, or when he goes freely about his ordinary business? There is one difference between free men and prisoners which, where it exists, is important. The free man can turn to the work of his choice, and enjoy satisfaction in it. Some prisoners are locked away to mope in idleness, hour after hour, day after day; other prisoners are held by a taskmaster to monotonous labor. But some free men also earn their daily bread by daily dull routine. And some fret in idleness.

When I put to a group of convict women the question: What can Churchwomen do for you? one said, wistfully, "When we go out, are we going to have any friends? I don't mean welfare workers who are paid to be kind to us, or people who just want to do something for ex-cons, but *people who like us!*" Understanding help to ex-prisoners is a great work which Churchwomen would do well to build up.

When Christian women visit jails they will see many things that should trouble them as citizens. In some jails the lack of sanitation is a public scandal. In others officials of the state provide a diet which only adds resentment to the daily dejection. In many states the question of prison industries needs more intelligent interest from the general public. The larger questions of the prisons—the penologist's search for a discipline which does not antagonize but which re-forms, the psychologist's technique for adjusting warped personalities to life in modern society—these important problems are not our first concern here. The immediate concern of visiting Christian women is this: here are human souls who need the stimulus of friendship, who need a new vision, "a new lease on life." We have seen dead souls live again, therefore we are not discouraged. We have ourselves been dead and have lived again, eagerly. Sometimes a word brought us to our senses, sometimes it required more than that. Ultimately flooding vitality can come only from the Lord and Giver of life—but who knows by whom the spark may be borne, or who may carry the divine commission?

Do YOUR WORK each day a little better than the day before, and better than it has been done by anyone.—*John G. Shedd.*



## The Sanctuary

Rev. George L. Richardson, D.D.,  
Editor

### How to Use It

READ Daniel 9:20-23.

SINCE EASTER, we have been trying to give helps for meditation on the truths of Holy Scripture. This is a valuable spiritual exercise which every Christian ought to attempt. It should be clearly understood, however, that meditation is exercise and not mere day-dreaming, or letting the mind drift on vagrant currents of thought. It has a twofold purpose: the immediate one, to lead us to some definite resolution or aspiration which may have a practical value in our lives, and the second and ultimate one, to bring us closer to God.

It seemed wise, however, not to attempt to give in this column formal meditations in any one of the several modes that are recommended by those who have been masters of mental prayer. There are excellent books available in which these are explained, and many persons who have attended retreats or schools of prayer have been instructed in them. Our effort has been, rather, to suggest material for meditation which could be utilized by our readers in any way they might find helpful.

Possibly, however, it may be useful to those who are beginners in this practice to have some hints as to how to use the material thus offered. All the formal methods of meditation are based on three stages which may be simply put in this form: Read, Remember, Resolve.

The first thing to do is to read the passage of Holy Scripture that is suggested and the thoughts based upon it which appear in this column; and if the passages are read slowly and thoughtfully, and read over two or three times, so much the better; with prayer always that our Lord through His Spirit may open our understanding.

Next, lay aside the text and see how much you can remember of what you have read. It may be much, or it may be very little. Never mind if only a few words linger in the memory. Ponder them, and try to fit them to your own needs. Rethink them in your own way until some definite point emerges (as it almost always will), upon which you can build the third part of your exercise. That is, Resolve. Turn the truth which memory and imagination have brought before your eyes and by the help of the Holy Spirit, into your heart, to some practical end. Build upon it a resolution or an aspiration, and offer this to God in prayer.

The verses from Daniel that are suggested for this week's exercise have hidden in them the purpose of meditation. The writer represents Daniel as pleading in prayer; and as he prays a messenger from God speaks to him. He has come that Daniel may "understand the matter and consider the vision." In a figure we may apply that to ourselves. Understanding and vision are what we need, and they come to us as we pray, building our prayer upon the truth God has revealed to us. Read, Remember, Resolve.

Blessed Lord, Who hast bidden us, as stewards instructed unto Thy Kingdom to bring forth out of Thy treasures things new and old, help us so to meditate upon Thy holy word, that we may be prepared for the tasks to which Thou hast appointed us; Who livest and reignest, with the Father and the Holy Spirit ever one God, world without end. Amen.

PEOPLE assume that church-going is for those who like it, like opera-going, and organized religion has been disposed to acquiesce in this view and to retreat and coax them into liking it, instead of telling them bluntly that it is the duty of a baptized Christian to assist at public corporate worship, and it is a sin against himself, his Church, and his God if he lazily stays away.

—*From Church of the Holy Apostles, New York, Bulletin.*





## Churchwomen Today

Ada Loaring-Clark, Editor

**W** E DO NOT always realize how strikingly similar conditions are, both at home and in foreign countries, in the development and training of women workers throughout the Anglican communion. I noticed this particularly when I heard recently of a notable work being carried on in the far, far west of China, up toward the mountains of Tibet. Some fourteen years ago, at a conference held in Mienchow, the subject of training women was considered. From this conference a splendid student center has gradually developed at Chengtu. Today there are forty-five young women in this city who are teaching, administering or studying in the schools and hospitals, under the charge of Miss Streeter.

### Western China

Many of these young women are far away from home and these first years in new surroundings are fraught with great possibilities for good or ill; hence the need for someone who can be, as our student secretaries are at home, a friend and adviser. The university students have a fair amount of freedom, and those in the hospitals and schools have certain time on Saturdays when they can visit, so, on Saturday afternoons and Sundays, before Church and afterwards, there are opportunities for personal work. The student worker assumes responsibility as regards students from distant homes in cases of emergency and she is also a go-between in money transactions and concerning travel to and from school; for escort is most necessary in China in these days of military and bandit activities. The similarity of this work with our own is most remarkable, though, of course, we are thankful that travel here is safe and not a care to our student secretaries!

**I** T IS NOT a very far jump in thought from Western China to Egypt! I had a recent opportunity to meet a layman who has been engaged in Christian service in Egypt, Turkey, Palestine, and India for many years. He was one of those who viewed the first public procession of unveiled women in 1921 when, after more than twelve centuries, Egyptian women

### Women In the East

laid aside their veils—they were impelled to do so by a nationalistic movement. Although today only two out of every hundred women can read and write, women have gradually established girls' schools, child welfare clinics, and more and more they are exercising a refining influence in the political life of the country.

With the progress which the eastern woman is making in turning old Eastern customs to Western ways, she is demanding education, social freedom, and the chance to choose a career. It is a great spectacle to watch these modern women rising out of the rigidity of more than five thousand years to face a scientific world: women who used to be of as much significance as cattle, their contact with the world was restricted to their husbands, their children, and their servants. Now all this is changing and many, very many, are searching for "The Way, the Truth and the Life." How much we have to give them! Truly the harvest is plentiful.

CHARACTER is worth; and worth is best measured by utility, and best sustained by use. To be really happy a woman should be occupied usefully.

## Brent School Faces Crisis

By the Rt. Rev. Gouverneur Frank Mosher, D.D.

Bishop of the Philippine Islands

**I** S THERE anyone in the Church who will help Brent School in Baguio?

At the urgent request of Americans in the Islands Bishop Brent opened this school for their children in 1909. They were in scattered and lonely places and had to get their children into a good boarding school. Land and buildings were given by the Bishop's friends in America but running expenses were raised here. Equally urgent requests resulted in the opening of another school for girls, but that did not last long; two schools could not be carried. The boys' school also closed in 1919, one year after its headmaster, the Rev. Remsen B. Ogilby, followed Bishop Brent to the war.

In 1921 I reopened the boys' school in response to requests equally urgent with those that had led to its beginning. The Department of Missions declined to give any aid as they felt it should be carried locally. So we carried it here. Later, when people in the Islands gave \$10,000 to build and equip a girls' dormitory we made the school co-educational; we still were unable to carry on two schools.

All went well up to one year ago. We had the largest enrolment in the history of the school in 1930-31 and were looking forward to still further growth. Then the depression hit us. No less than nineteen of the children who had registered for entrance in October 1932 failed to appear. Seventeen of these were in Hongkong, China, Singapore, and Java. These places had had a tremendous drop in the exchange on silver and it took nearly five dollars, instead of about two dollars, to buy a gold dollar. They had to get a teacher to come from England to Hongkong and open a school there; others entered their children in local schools that they had previously passed by. And Brent School's income from tuitions was suddenly and unexpectedly reduced by about \$12,500 in the one year 1932-33. We failed to meet expenses last year and have failed worse this year, although we began to cut down immediately and as extensively as possible. Now we are \$12,000 in debt.

For next year we have reduced to a skeleton and we shall try for the one year to see whether the falling off is temporary or whether the school shall close. If the latter, then we must lose our property for we have no other way to pay our debts—unless there may be some response to this appeal. We have thirty acres of land in one of Baguio's best locations, assessed at \$25,000, and buildings (seven of them) with equipment have a value of over \$85,000. Of course on a forced sale we shall get no such sum as that. It seems too bad that one of the Church's great ventures should end in this way, but since I became Bishop in 1920 my every effort to gain for the school friends who would help it financially has failed. We have no friends. Now the question is: Are there those, friends not of the school but of the Church, who want to save this property to the Church? I fear it must be now or never, for I see no way out of our present embarrassment other than to mortgage; and if the next year registers another failure the property must go.

Perhaps I should be penitent, but I fear I am not so. Thirteen years ago the property was run down, there was a debt, and the school was closed. We restored the property, paid off the debt, added new buildings, and have helped educate some 200 or 300 boys and girls. At present we are no worse off than we were in 1920—except that now we cannot appeal locally and get help for the school. So I turn to the Church. It seems too bad to lose so valuable a property in such an important town. I hope some who have money will agree with this estimate of mine—and will come to the rescue.

THE ACQUISITION of any knowledge is always of use to the intellect, because it may thus drive out useless things and retain the good.

—Leonardo da Vinci.



# BOOKS OF THE DAY

Rev. William H. Dunphy  
Editor



**I**N *An Outline History of the Episcopal Church* (Milwaukee, Morehouse Publishing Co., 18 cts.), Bishop Wilson has attempted to compress the history of this Church into 65 small pages. He has succeeded remarkably well, and the little book should find much favor with Sunday school and confirmation classes. At the same time, there is rather too much condensation to make the book as interesting as it should be. What the Church needs is a really good and complete history, comparable to Wakeman's *History of the Church of England*. It is to be hoped that Bishop Wilson will expand the present pamphlet into such a book.

Two small contributions to American Church history are *Frontiers and Pioneers of the Church in America*, by Dr. Percy Varney Norwood, and *The Testimony of Mrs. Alexander Hamilton That George Washington Was a Communicant* (Hartford, Church Missions Publishing Co., 25 cts. each). The former is excellent; the latter has interest, but is of little value.

From England comes a good book for Church schools and advanced Sunday school classes, *The Church in the Roman Empire*, by P. Gardner Smith (Cambridge, University Press, \$1.25). It is well planned and well written. It is one of a series of nine small volumes with the general title *The Christian Religion, Its Origin and Progress*. Valuable features of this book are carefully chosen bibliographies at the end of each chapter, and a table of important events and dates.

A. S. L.

**GANDHI VERSUS THE EMPIRE.** By Haridas T. Mazumdar. Universal Publishing Co. Pp. 352. \$3.50.

**T**HIS IS a work which must be taken into account by all who would understand the spirit and the problems of modern India, and ascertain the secret of the Mahatma's sovereignty over the hearts of countless millions. There is a vast array of first-hand material and statistics which makes it valuable to the student and the historian alike. Unfortunately the worth of the book is lessened by the intemperate and violent abuse of opponents, notably Miss Mayo, and by the not always discriminating—though quite understandable—attitude of worship toward the hero.

To strike a true balance, Dr. Mazumdar's work should be read in conjunction with *Political India*, edited by Sir John Cumming. (Oxford University Press, pp. 324: \$1.25) The temper of this book is sober and discriminating, though by no means unsympathetic. The first contributor is Lord Irwin, whose chapter on "The Evolution of Political Life in India" is of first rate importance and interest. The portrait of Gandhi given by F. G. Pratt in chapter XI is quite different from that of Dr. Mazumdar, and perhaps nearer the truth. He avoids the two extremes—enthusiastic praise and wholehearted condemnation—into which most of the Mahatma's biographers fall. His summary of him as "an amalgam of several distinct elements which co-exist on separate planes and have never grown together into one consistent whole—the mystic and the nationalist—the champion of freedom and the dictator—the devotee of truth and the political propagandist—the social reformer and the Hindu patriot"—will scarcely please Gandhi's ardent admirers or die-hard enemies, but it seems to be a fairly accurate description.

These two works together will give one a good picture of modern India and the greatest of its champions. W. H. D.

**THE OXFORD GROUP MOVEMENT.** By Herbert Hensley Henson. Oxford University Press. \$1.00.

**T**HE BISHOP OF DURHAM has given us a very keen analysis and criticism of Buchmanism. While appreciating the noble contributions the Movement has made, and the spiritual earnestness and sincerity which it manifests, he points out three profound and fatal defects. In the first place it ignores the demands of the intellect, and treats its problems as if they were irrelevant to serious religion. This characteristic of the Groupists is the more regrettable since so much of their work lies in the universities. If the Religion of the Incarnation is true, it must satisfy the demands of the intellect as well as of the spirit and the conscience. "The very core of fanaticism is its indifference to the things of the mind."

Secondly, the Movement is too exclusively a youth movement, with both the advantages and the defects inherent in this limitation. But adolescence can obviously be only a phase—a comparatively short phase—of life, the joyful insouciance of youth must give way to other moods, and "the problems and conflicts of adult life demand more adequate solutions and a stouter spiritual equipment" than Buchmanism affords.

Thirdly, the Groupists have far too narrow a conception of what Christianity is. "Life-changing" is not enough. "Life interpretation, fulfillment, exaltation, enrichment, consecration to the service of its Divine Author"—these too are vital elements in the Christian religion. Religion in the technical sense is far from being the whole duty of man. The attitude of the Groupists to the Church, her teachings and Sacraments, moreover, is not encouraging. The same unwise tendencies are evident as among the early Methodists, without the Churchly loyalties and principles of the latter. "The distinctive features of the early Methodists were regular and frequent reception of the Holy Sacrament, and visiting of the prisoners, the sick, and the destitute. The distinctive features of the Groupists are the 'Quiet Hour' with its intensive self-culture, and the 'house-party' with its novel blending of pietism and joviality. From the standpoint of the Church the one movement was domestic, the other extraneous. The problem with respect to the one was, how to retain it within the Church's system; the problem with respect to the other is, how to domesticate it within the Church's fellowship. . . . The possibility of harmonizing 'Groups' within the Church of England must finally be determined, not by our wishes or fears, but by the agreement of their fundamental principles. The challenge of the Hebrew prophet admits of but one response—"Can two walk together except they be agreed?"

This is a piece of pungent, but never unfair or uncharitable, criticism with which all Churchmen, and particularly all sympathizers with Groupism, should familiarize themselves.

W. H. D.

**FAMOUS FIRST FACTS** is a fascinating book to those who are interested in first happenings, discoveries, and intentions. The editor, Joseph Nathan Kane, has done a good piece of work and given us a reference volume of real value. The data contained in its 565 pages is first arranged alphabetically, and later chronologically and then geographically, thus greatly enhancing its usefulness. The record is confined to the United States. (New York: H. W. Wilson Co. \$3.50.)



# NEWS OF THE CHURCH

## Bishop McElwain To Seminary Chair

Elected Seabury-Western Professor  
of Pastoral Theology; Will Not  
Resign From Diocesan Duties

CHICAGO—The Rt. Rev. Frank A. McElwain, Bishop of Minnesota, was elected professor of Pastoral Theology under the combined Seabury-Western Theological Seminary plan which goes into effect next fall, at the annual meeting of the board of trustees of the seminary June 8th.

Bishop McElwain will not resign from the diocese of Minnesota, however, and will devote only a part of his time to the seminary.

Allen D. Albert, Jr., was elected to hold the first Mason-Bill fellowship. Mr. Albert is now a tutor at the seminary.

DEAN CARRINGTON SPEAKER

Declaring that the heart went out of religion in the Great War, the Very Rev. Philip Carrington, dean of divinity, University of Bishop's College, Lennoxville, Quebec, called upon the young men now entering the ministry to restore Christianity to its proper status. Dean Carrington was the commencement speaker at exercises closing the fiftieth year of Western Theological Seminary, Friday, June 9th.

## Bishop Schmuck Travels 2,400 Miles During May For Part of Visitations

LARAMIE, WYO.—The Rt. Rev. Elmer N. Schmuck, D.D., traveled 2,400 miles during three weeks in May to hold a part of his annual visitations.

Visitations involve covering great distances over mountains and plains. On Whitsunday he drove 304 miles, preached four times, confirmed three classes, and then attended an informal meeting of the Bishop's committee.

## Oxford Movement Centenary Celebrated in Minnesota

MINNEAPOLIS, MINN.—The Oxford Movement Centenary was celebrated by the clergy and laity of the diocese of Minnesota in a great combined service held in Gethsemane Church, Minneapolis, Whitsunday.

Clergy taking part in the service were the Rev. Austin Pardue, rector of Gethsemane; the Rev. Hubert G. Wrinch, St. Paul, who sang Evening Prayer; the Rev. Frank Zoubek of St. Paul, and the Rev. Victor E. Pinkham of Faribault. The sermon was preached by the Very Rev. E. J. M. Nutter of Nashotah House.



DONALD G. TEWKSURY, PH.D.

Recently appointed acting dean of St. Stephen's College, Annandale-on-Hudson, N. Y. Dr. Tewksbury, prior to his acceptance, was associate professor of education in Teachers' College, Columbia University.

## Bishop Weller to Preach At Annual C.B.S. Meeting

Dean Drake to Be Celebrant at Solemn  
High Mass in Milwaukee

MILWAUKEE—The superior general of the Confraternity of the Blessed Sacrament, the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, will preach at a Solemn High Mass at 10:30 A.M., at the annual meeting of the confraternity June 22d, on the Octave of Corpus Christi, at All Saints' Cathedral.

The Very Rev. Archie I. Drake, dean of the Cathedral, will be the celebrant. He will be assisted by the Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago, as deacon, and the Rev. E. W. Scully, priest in charge of St. Mark's Church, Beaver Dam, as sub-deacon. The Rt. Rev. B. F. P. Ivins, D.D., Bishop of Milwaukee, will pontificate.

Luncheon will be served at a nearby hotel and the annual meeting held. The annual meeting of the Confraternity of the fifth province will be at the same time.

## Milwaukee Convocation Adopts Financial Coöperation Plan

MILWAUKEE—Financial coöperation of the 41 parishes and missions of the Milwaukee convocation with the more needy places was provided in a resolution adopted June 4th at the annual meeting.

The meeting, held at Zion Church, Oconomowoc, was attended by about 300 clergy and laity. The Rev. Kenneth D. Martin, rector of St. Matthew's Church, Kenosha, and dean of the convocation, presided. Bishop Ivins made a brief address.

## Bishop Perry Warmly Welcomed in Japan

Sendai Officials Laud Actions of His  
Relative, Commodore, in Ending  
Nation's Isolation From World

SENDAI, JAPAN—The Presiding Bishop, nephew of Commodore Perry who ended Japan's isolation from the rest of the world, was warmly welcomed by city officials on his arrival here.

The mayor and other city leaders, at a dinner given in Bishop Perry's honor, mentioned that they felt honored in having this opportunity to welcome a relative of the commodore.

The Bishop, in returning thanks for the civic welcome, laid stress on the generous response of the Japanese people to the mission of Commodore Perry.

The Bishop and Mrs. Perry arrived from Tokyo and were met at the station by Bishop Binsted, Bishop of Tohoku, the members of the Mission staff and many of the congregation of Christ Church, Sendai. The visit of Bishop Perry was made to synchronize with the meeting of the diocesan convention in order to give him the opportunity of meeting all the clergy and layworkers of the district.

After his visit to Sendai the Bishop together with Bishop Binsted set out on a tour of the important centers in Tohoku, going first to Morioka then to Aomori, Hirosaki, Akita, and Yamagata.

## Bankers and Brokers, All Trinity's Choir "Boys," Resume Places in Stalls

NEW YORK—Bankers, brokers, and business men, former choir boys at Trinity Church, resumed their places in the choir stalls at the church Sunday afternoon, June 4th, at the eleventh annual service of the Trinity Choir Alumni Association.

Many were present whose choral services dated from the sixties and early seventies of the past century. The oldest member, Thomas P. Browne, who joined the choir in 1859, was unable to attend. Arthur Livingston, who joined the choir in 1869, was the oldest "boy" present.

The Rev. Frederick S. Fleming, rector, welcomed the 100 members of the association during the service. The reunion ended with a dinner at the Hotel Brevoort.

## Canon Atkins Addresses Class

BALTIMORE—The commencement exercises of the Boys' School of St. Paul's parish were held at the school building, Mt. Washington, on June 6th. The Rev. Arthur B. Kinsolving, D.D., president of the board of trustees and rector of St. Paul's, presided. An address was made by Canon Paul Atkins, rector of St. John's Church, York, Pa.



## Kenosha Conference Program Completed

Bishop Johnson and the Rev. Dr. Fenn Will Take Sunset Services; Dean Moore Announces Faculty

CHICAGO—Plans for the fiftieth annual summer conference of Church workers, to be held at Kemper Hall, Kenosha, Wis., June 26th to July 7th, are complete, according to announcement by the Very Rev. Gerald G. Moore, executive chairman.

Bishop Johnson, of Colorado, and the Rev. Don Frank Fenn, of Baltimore, will take the sunset services during the two weeks. The Rev. Ralph H. Higgins of Cleveland will have the classes in psychiatry and psychology. The Rev. Ray Everett Carr of St. Peter's, Chicago, will have the course in Church history and the Rev. LeRoy S. Burroughs, the young people's course. The Rev. Harold Holt, Grace Church, Oak Park, will give a course on social service for clergy. Miss Vera C. Gardner will be in charge of religious education; Mrs. Cleon Bigler, parish program; Mrs. B. Reynolds, Evanston, young people's program; the Rev. John Heuss, modern problems. Mrs. N. A. Davidson will be dean of women and Archdeacon Deis, dean of men.

The Rev. Walter C. Bihler is dean of the faculty; the Rev. Herbert L. Miller, business manager, and Miss Ruth Anning, registrar.

### GRADUATE 71 NURSES

The Rev. Dudley Scott Stark, rector of St. Chrysostom's Church, delivered the address Thursday night, June 8th, when 71 nurses were graduated from St. Luke's Hospital. The exercises were held in St. James' Church.

### "RECOVERY FUND" GROWS

The diocesan "Recovery Fund," started recently by Bishop Stewart in an effort to balance the diocesan budget, has now passed the \$5,000 mark. Approximately 1,000 contributions have been received. More than \$23,000 is needed to balance the budget, for diocesan and national work.

### THE CATHOLIC CLUB

Because of the Century of Progress being held in Chicago this summer and fall the Catholic Club of Chicago will continue its meetings each month during the summer season with the exception of August.

The Catholic Club is holding the first of the summer meetings at St. Luke's Pro-Cathedral, June 19th. Officers will be installed at this meeting.

Visitors from out of the city are most welcome and are asked to communicate with the secretary, Victor D. Cronk, 160 N. Wells St., telephone Randolph 0182.

### NEWS NOTES

Bishop Stewart has accepted membership on the Chicago Committee of Christian Friends sponsoring Jewish Day, July 3d, at the World's Fair.

Mrs. Homer Bang has been elected diocesan secretary of the Church Mission of Help, succeeding the late Mrs. J. H. Hooper.

## Rector Uses Brick Wall To Block Up Church Door And Emphasize Deficit

CHICAGO—When parishioners arrived at the Church of the Holy Comforter, Kenilworth, a recent Sunday morning, they found the front entrance completely blocked by bricks.

A vestryman directed the people around to a side door where they could enter.

In the course of the service, the rector, the Rev. L. H. Danforth, explained that the parish faces a deficit of about \$2,500. He urged the parishioners to remove the deficit by purchasing bricks at \$5 each. As the bricks are sold, they are removed from the doorway.

## Two New Mexico Parishes Become Self-Supporting

Opening of Two New Missions Also  
Among Recent Moves Forward

ALBUQUERQUE, N. M.—Pioneer missionary efforts of just 50 years ago have resulted in two self-supporting parishes in the missionary district of New Mexico: the Church of the Holy Faith, Santa Fe, and St. John's Cathedral, Albuquerque, which have been celebrating their first half-century.

Two new missions were opened last year, at Datil, 37 miles from the nearest church, and at Corona, whose nearest neighbor church is 50 miles away.

The only new building in the district is an addition to the hospital at the San Juan Indian Mission, a stone building providing two new wards for the overcrowded hospital, together with living quarters for two of the staff. This was erected by the New York diocesan Woman's Auxiliary as part of their advance work.

## Texas Priest Observes 50th Anniversary of Ordination

SAN BENITO, TEX.—The Rev. William E. Johnson, rector of All Saints' Church, San Benito, and vicar of St. Alban's Church, Harlingen, celebrated the fiftieth anniversary of his ordination to the priesthood June 6th with a Eucharist at All Saints' Church.

The women's guilds of his two churches tendered him a public reception at a San Benito hotel that evening when about three hundred friends greeted him. He is a brother of the Rt. Rev. Irving P. Johnson, Bishop of Colorado.

### Conference at Hobart College

GENEVA, N. Y.—A conference is to be held for the young people of the dioceses of Rochester and Western New York at Hobart College, Geneva, under the sponsorship of the departments of religious education of both dioceses. The conference will convene with dinner Friday evening, June 23d, and close with breakfast, Monday, June 26th. Bishop Cameron J. Davis will be the chairman of the conference.

## Numerous Meetings On Adelynrood List

Retreat House of Companions of Holy Cross Has Long Summer Program; Missionary Weds

BY ETHEL M. ROBERTS

BOSTON—The summer calendar of Adelynrood, retreat house of the Companions of the Holy Cross, lists a series of retreats and conferences lasting throughout September.

Two retreats were announced for June: June 11th-14th for members of the senior class, Episcopal Theological School; June 24th-26th, annual retreat for friends, the Rev. William C. B. Robertson, conductor.

The first event for July is the conference on the Kingdom of Christ, July 7th-10th, with "Our Mission to Foreign Students" as the special subject. There follows, July 10th-15th, an Institute of Franciscan Studies; under the auspices of the social justice committee with Miss Vida D. Scudder and Professor Edwin P. Booth, Boston University, as leaders.

Dr. Adelaide T. Case is the chairman of the Girls' Friendly Society conference, July 21st-24th, when race relations will be the subject.

Two large conferences are scheduled for August. The conference on Reunion of Christendom will be held August 17th-21st, when world movements toward Christian Unity will be considered from three points of view: attitudes and advances of Protestants and Roman Catholics, contribution of Missions, and theological aspects.

The annual conference of the Companions will be held August 21st-September 1st with "Training of the Inner Life" the subject. The Rev. George L. Richardson, D.D., will conduct the three-day retreat in connection with the Companions' conference.

### MISSIONARY TO INDIA WEDS

A wider circle than diocesan friends will be interested in the news of the marriage on June 3d of the Rev. George Van B. Shriver to Miss Catherine Humphreville. This young couple will sail for South India on September 1st. He is our first accredited missionary to Dornakal and will work under Bishop Azariah.

The Rev. and Mrs. Shriver will be in England in July and August, making final preparation for the work in India.

### MISSION OBSERVES 40TH ANNIVERSARY

The Mission of St. John the Evangelist, Sharon, marked its fortieth anniversary on Whitsunday. The Rev. John R. Dalling, rector of Trinity Church, Canton, which founded the Sharon mission in 1893, preached at the morning service.

### Bishop Jenkins Busy

RENO, NEV.—Traveling 1,900 miles about his district of Nevada, in April and May, Bishop Jenkins spent just one night at home out of thirty-two. He visited fifteen missions, confirming 35 persons.



## Gift From Athens For N. Y. Cathedral

Archbishop Sends Bishop Manning  
Piece of Mars Hill Rock Where St.  
Paul Stood to Make Address

NEW YORK, June 14.—A service of unusual interest to which the public is invited is to be held at the Cathedral of St. John the Divine at 5 P.M. tomorrow.

The Archbishop of Athens, His Grace Chrysostom, has sent to Bishop Manning for the cathedral a piece of stone from the Areopagus cut from the very rock on which St. Paul stood when he made his great address to the Athenians on Mars Hill.

This gift will be presented officially to Bishop Manning on behalf of the Archbishop of Athens by His Grace Athenagoras, Archbishop of the Eastern Orthodox Church in North and South America, who will be attended by his clergy and other leading representatives of his Church.

The gift is presented as a symbol of the close fellowship between the historic Catholic Churches of the East and the Churches of the Anglican communion throughout the world. This piece of rock from Mars Hill will be incorporated into the fabric of the cathedral with a suitable inscription beneath it.

### FRESH AIR PLANS OF C. M. S.

The City Mission Society which, last year, provided outings for 1,884 children and mothers at its four vacation centers, is making its plans for this year to accommodate at least 2,500. The increase is due to the enlarged facilities available in the recently acquired Bingham estate at Esopus.

The City Mission Society is now making an appeal for \$37,500 to carry on this work.

### G. T. S. ALUMNI ELECT

The new president of the Associate Alumni of General Theological Seminary is the Rev. Francis H. Richey of Maplewood, N. J., who is the brother of Mrs. Samuel Seabury. Officers were elected at a recent meeting.

Vice-presidents for the coming year are the Rev. Julian D. Hamlin, Boston, Mass., first province; the Very Rev. Samuel W. Hale, Buffalo, N. Y., second province; the Rev. S. Tagart Steele, Jr., Baltimore, Md., third province; the Rev. Richard A. Kirchoffer, Mobile, Ala., fourth province; the Rev. Walter K. Morley, Jr., Milwaukee, Wis., fifth province; the Rev. William F. Lewis, Bozeman, Mont., sixth province; the Rev. Frederick B. Howden, Jr., Roswell, N. Mex., seventh province; and the Rev. John C. Donnell, San Pedro, Calif., eighth province.

The Rev. Gregory Mabry, rector of St. Paul's Church, Brooklyn, was elected recording secretary; the Rev. Charles H. Boynton, D.D., corresponding secretary; and Admiral Reginald R. Belknap, U. S. N., retired, treasurer.

## Two Bishops Taught by Veteran School Teacher

FRANKFORT, PA.—With Bishop Stearly and Bishop Creighton among her former pupils, Miss Adeline E. Harding has been teaching a Church school class for sixty-five consecutive years at St. Mark's Church, Frankfort, a suburb of Philadelphia.

Miss Harding is now 81 years of age. Her present class is formed of about thirty-five young mothers whose children are in the lower grades of the Church school.

## Church Aid in State Legislation Favored

Province of Washington Commission  
Hears Welfare Recommendation

WINCHESTER, VA.—Organization of a Church commission in each state as a means of sponsoring and endorsing worthy welfare legislation was recommended at the meeting May 12th of the social service commission of the province of Washington at Christ Church.

The Rev. Robert B. Nelson, who made this recommendation, said such a commission should keep in touch with all legislation during sessions of the assembly.

The five dioceses in Pennsylvania, it was pointed out, are united by a central committee, with four representatives from each diocese, which takes an active part in certain welfare measures.

The Rt. Rev. Frank W. Sterrett, D.D., chairman of the commission, presided at the meeting.

## Lexington Lenten Offering, Presented at Four Services, Reveals Gain Over Past

LEXINGTON, KY.—Surpassing offerings of previous years, the Church School Lenten Offering of the diocese of Lexington for 1933 totalled \$1,500.

The offering was presented at four regional services: Christ Church Cathedral, Lexington, for the Blue Grass; St. John's Church, Bellevue-Dayton, for the Ohio River Valley; Ashland, Calvary Church, for the Big Sandy River District; and St. Mary's Church, Middlesboro, for the Southeastern Mountain Region.

## Georgia Offering Service Is Enlivened by Pageant

SAVANNAH, GA.—Christ Church was crowded with children and adults Whit-sunday morning for the annual inter-parochial presentation service of the Birthday Thank Offering.

A colorful pageant, written by Mrs. T. P. Waring, depicting the missionary work of the diocese from the founding of the Church in Georgia to the present day, was presented.

## Liberal Evangelicals Form Organization

Dr. Bowie Elected President of  
Group Convening in Virginia;  
Statement of Convictions Adopted

ALEXANDRIA, VA.—The first annual conference of Liberal Evangelicals was held at the Virginia Theological Seminary here June 6th and 7th. The Very Rev. Wallace E. Rollins, D.D., dean, opened the series of meetings and after a brief welcome introduced the Rev. W. Russell Bowie, D.D., rector of Grace Church, New York, who presided at the rest of the conference.

Dr. Bowie presented a summary of the origin and development of the movement to date, attributing the inspiration to organize to Canon Guy Rogers and his associates of the Anglican Evangelical groups.

Dr. Bowie was elected president. Other officers chosen were the Rev. Howard C. Robbins, of General Theological Seminary, vice-president; the Rev. W. Brooke Stabler, secretary; and William L. Savage, treasurer.

The following statement of convictions was accepted:

"1. That revelation through the Holy Spirit is progressive, and that God reveals in every age new aspects of His purpose by which both the theology and the practice of the Church must be enlarged.

"2. That the authority of ancient creeds and conciliar definitions consists in illumination, not in inhibition; and should be treated therefore not as setting limitations to thought but as expressing insights into the meaning of God which are valid in so far as they can continually be reproduced in the language and life of every time.

"3. That dogmatism concerning 'faith' or 'order' endangers the pursuit of truth, and that the need of the Church is not for propaganda of exclusive claims but rather for an open-minded search of all Christian reality within which whatever is divine in its own inheritance, as also in the inheritance of other communions, may be trusted to survive.

"4. That this Church in its Catholic sympathies and its out-reach for Christian fellowship, while recognizing and cherishing its historic affinities with the communions which call themselves by the Catholic or Orthodox name, should here in America develop especially its instinctive comradeship of spirit with the great Protestant communions.

"5. That the test of the Church in this time will be its power to carry the gospel of Christ not only to the life of the individual but to all the spheres of men's social, economic, national, and international relationships, and that to fulfil this purpose Episcopalians should seek a progressive coöperation in worship and work with all Christians of kindred spirit."

### Dean McAllister Preacher

PULLMAN, WASH.—The baccalaureate sermon to the 550 graduates of the Washington State College here was delivered June 4th, by the Very Rev. Charles E. McAllister, dean of the Cathedral of St. John the Evangelist, Spokane.



## New Reunion Move Begun in England

Archbishops and Many Free Church  
Leaders Assure Organization of  
Support and Good Will

BY GEORGE PARSONS

LONDON—A representative group of leaders of the Churches, who are interested in reunion, has been working for some months on plans for a popular movement, and at a conference held at High Leigh, Hoddesdon, from May 15th to 17th, Friends of Reunion was launched.

The Archbishops of Canterbury and York have expressed their cordial good will, and many members of the Federal Council of the Free Churches have assured Free Church support.

A statement of aims of Friends of Reunion has been issued, which, summarized, is as follows:

"Our ideal of reunion is one of unity with variety. It does not mean absorption, nor would it involve a flat and meager uniformity; rather it would conserve, and make more widely available the spiritual treasures at present cherished in separation. The spiritual vitality of each section of Christendom suffers through isolation in organization from the rest. While the value of the present varieties of emphasis in Christian faith and experience must be preserved, these very varieties should be varieties within the life of one Body. . . .

"It is some form of organic union at which this movement aims, not merely the promotion of harmony and coöperation while leaving unsolved such problems as the adequate expression in ministry and sacraments of true spiritual unity. Such a united Church will be more than a welding together of broken pieces. It will be in some sense a new revelation of the one Holy Catholic and Apostolic Church—a revelation which is made possible by a fresh creative act of the Spirit of the living God. In the view of this movement, it is the bounden duty of the now separated denominations, as soon as may be, to initiate the process of growing together and so to prepare for such an organic unity as would more perfectly express the Will of God."

### UNION SERVICE APPROVED

In Canterbury Convocation an important question was reached when the Upper House, after one of the best debates it has had for some time, approved a form of service for union and the laying-on of hands. Some striking individual testimony to the value of such ministry was forthcoming.

The Bishop of Birmingham was, of course, opposed to what he termed "a retrograde step towards religious barbarism," but his argument was without effect. In the Lower House, the meager agenda paper resulted in a very small gathering. A great deal of time was spent in what seems an entirely unwanted extension of the Convocation franchise to the universities.

The debate on gambling had begun with a proposal for a joint committee to "take practical steps to control the grave national evil"; but in the end the House

agreed to a resolution on the duty of the clergy to discourage the habit.

There was not sufficient business, in the opinion of the Archbishop of York, to warrant calling the Northern Convocation together, and the session was abandoned.

### NEWS NOTES

Prebendary E. de M. Rudolf, the well known founder of the Church of England Waifs and Strays Society, passed to his rest on May 29th, at the age of 81.

The Provost and Fellows of Eton have appointed Claude Aurelius Elliott, Fellow and Senior Tutor of Jesus College, Cambridge, to be headmaster in succession to Dr. Cyril Alington.

## Russian Church Conflict In Prospect in New York

NEW YORK—An apparent conflict between the Russian Church authorities in Moscow, headed by the Metropolitan Sergius, and Metropolitan Platon in New York has been revealed.

Archbishop Benjamin, who arrived here a few weeks ago as special exarch of the Metropolitan Sergius, stated he had been instructed "to bring order in the affairs of the North American Diocese." Metropolitan Platon is the head of the Russian Church in America.

Metropolitan Platon and the North American bishops, have declined to make any public vow of loyalty to the Soviet government, as has the Church in Russia, and have proclaimed the Russian Church in America autonomous.

Archbishop Benjamin's task is to persuade Metropolitan Platon to accept the authority of the Moscow church and make public acknowledgment of the recognition of its policy.

### St. Katharine's Graduates

#### Hear Address by Dr. McGregor

DAVENPORT, IA.—St. Katharine's School, Davenport, Iowa, held its baccalaureate services on Whitsunday at Trinity Cathedral. The address was given by Dr. D. A. McGregor, executive secretary of the Department of Christian Education of the National Council.

The regular commencement exercises were held in the school chapel on June 6th. The Bishop of Iowa presented school diplomas to fourteen graduates.

### Correction

NEW YORK—In THE LIVING CHURCH of March 4th we referred to the Rev. Wythe L. Kinsolving as retired. The Rev. Mr. Kinsolving kindly informs us that he is not retired but is actively engaged in the promotion of the Gospel of the Kingdom of God.

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## Attractive Service Demand is Criticized

**Bishop of Ontario in Charge Says  
Congregation Too Often Thinks  
it Constitutes an Audience**

TORONTO—The popular demand is for an attractive service, whatever other mark of merit it may possess, said the Rt. Rev. Dr. John Lyons, Bishop of Ontario, in his annual charge to the synod of the diocese of Ontario.

"Too many," said the bishop, "instead of sharing in the service, are rather disposed to consider themselves as constituting an audience. Many persons consider church attendance not as a privilege or as a duty to God, but rather as a form of spiritual entertainment."

Touching on economic conditions, the Bishop said:

"While it is not the duty of the Church to proclaim any economic doctrine, it is the function of the Church to create a consciousness in men of the profound ties which unite them as brothers.

"Grave concern is felt by Church people over the hardships wrought by unemployment. The Church sympathizes with thousands of unemployed, and is not unmindful of the physical, mental, and spiritual injury which follows in its wake. She is acutely sensible of the whole problem, which has reached a magnitude, fraught with difficulties, unprecedented in our industrial history. We recognize and truly appreciate the patience and perseverance exemplified by the great body of the unemployed, a great proportion of whom are called upon to suffer through circumstances over which they themselves have had little or no control."

### THE OXFORD GROUPS

"While the Oxford Groups," he continued, "may possess special methods and technique in bearing their witness, there is nothing new in their message. The movement, nevertheless, makes a real contribution to our present-day conventional Church life. It might be well for us, as members of the Church, to stay criticism, and indeed even welcome, encourage, and direct this fresh spiritual awakening within the Church, that she may be strengthened in her divine mission in these days of much perplexity."

The installation of the Ven. Alfred Henry Creggan, Gananoque, as archdeacon of Frontenac, and of the Rev. Rupert John Dumbrille, Napanee, and of the Rev. Llewellyn Davis, Brockville, as canons of St. George's Cathedral, Kingston, was the feature of the annual synod service. Canon W. H. Davison, Montreal, was the special preacher.

### SYNOD OF MOOSONEE

The seventh synod of the diocese of Moosonee convened in Cochrane. At the synod service in the Pro-Cathedral Bishop Anderson delivered his charge.

He informed the synod that since last they met, three years ago, 75,000 square miles have been added to the diocese by taking over from another society part of the coast of Labrador. A new residential school for Indian and Eskimo children is

## Mohawks Observe 149th Anniversary of Migration From New York to Canada

TORONTO—The 149th anniversary of the migration of the Mohawks, allies of the British, from New York to Canada after the American colonies won their independence, and the landing of the tribe on the Bay of Quinte, near Deseronto, was observed recently with services in the Indian church on the Reserve.

The Rev. A. L. Geen delivered an address, while the Rev. Henry Pringle, rector of the church, took the service. The first part of the service was conducted in the Mohawk tongue, the service being recited by Joseph Brant, a layreader. The plate used at the Communion service was that given by the Crown at the request of Simcoe to the Mohawks for their steadfast loyalty.

being built at Fort George, and new workers sent to that station. He urged the synod to consider the advisability of erecting and manning a mission on the new townsite of Moosonee. His Lordship also gave a review of his yearly missionary journeys. He announced that the Rev. R. S. Cushing, rector of Timmins, was appointed canon of the diocese, and the Rev. W. B. Williston, rector of the Pro-Cathedral, was appointed rural dean of Cochrane, and the Rev. H. Hesketh, rector of Chapleau, reappointed rural dean of Chapleau.

At this synod two salient resolutions were adopted: (1) "That women be admitted to the different councils of the Church," and (2) "That the recommendation of the Arctic Mission to the M. S. C. C.—that an Arctic diocese be formed—be adopted."

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## Kanuga Lake to Be Scene Of Three Conferences

Designated By National Council For  
Meeting July 17-18

HENDERSONVILLE, N. C.—Kanuga Lake, near here, has been designated by the Field Department of the National Council as one of the eight regional conferences to be held this year, the dates for Kanuga being July 17-28th. Others will be held at Wellesley College, Hood College, Kenyon College, Greenwood, Colorado, Gearhart, Oregon, and Sewanee, Tennessee.

This conference will be concurrent with the Adult and Laymen's Conferences, parts of the usual summer program at Kanuga.

### NEWS IN BRIEF

ANKING—Thirty-nine Chinese were confirmed in February and March by Bishop Huntington.

ARIZONA—The young Mexican missions in Arizona, at Golden Gate and Alhambra, which have had Girls' Friendly Society work for some time are now forming Boy Scout troops. Teachers in the public schools are co-operating.

HARRISBURG—Nearly 200 members of the York Ministerial Association, with the clergy of the Harrisburg archdeaconry, were guests of St. John's Church, York, the Rev. Canon Paul S. Atkins, rector, on May 22d. Luncheon was served in the parish house. Archdeacon A. A. Hughes extended greetings for the clergy, and the Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's, Baltimore, gave an address on "Humanism."

LOUISIANA—Two special services of interest have been held in New Orleans recently. On May 28th, a choir festival of the juvenile choirs of the city, was held at the Cathedral, under the direction of Prof. William C. Webb, F.R.C.O., Cathedral organist. About a hundred children from the New Orleans parishes participated, and the Rev. C. L. Monroe, of St. Paul's parish, preached.—On June 1st, the Octave of the Ascension, an acolytes' festival service was held at the Cathedral. Choral Evensong was sung by the dean, with the Rev. I. D. Lang, and the Rev. Arthur Price, reading the lessons, and the Rev. D. H. Wattle as preacher.—The Rev. W. S. Slack, having been granted three months' leave of absence from his parish, St. James', Alexandria, is in Europe. During his absence his parish is being cared for by the Rev. Frank L. Levy.

MISSOURI—The Children's Missionary Service for the presentation of the Lenten Mite Box offering was held in Christ Church Cathedral, Sunday, May 14th.—The last meeting of the Church school service program council, until fall, was held at the Church of St. Michael and St. George, with about 80 teachers attending.—The Young People's Federation of the diocese held its annual convention on May 20th, in the Bishop Tuttle Memorial, the principal address being given by Bishop Scarlett. The new officers are Harold Moller, president; Raymond Arrow, vice-president; Clifford Snyder, secretary; Mary Harnage, corresponding secretary; Virginia Craft, treasurer.

OLYMPIA—The annual acolytes' festival, organized by the Rev. Chester A. Taylor, of St. Mark's Cathedral, Seattle, was held on the evening of Ascension Day in the Cathedral.—Camp Huston, the diocesan camp

for boys, under the direction of Walter Macpherson, of the Brotherhood of St. Andrew, will again be held at Goldbar, Washington, the dates being July 16th to July 26th.—The Rev. H. H. Gowen, D.D., and Mrs. Gowen left for Europe on June 10th. After completing their European itinerary they will proceed to Japan, where Dr. Gowen takes up an academic year's work under the auspices of the National Council.—The veteran clergyman, the Rev. John R. Pritchard, rector of St. Luke's, Renton, and his brother, the Rev. E. C. R. Pritchard, rector of St. Clement's, Seattle, with their families, were to leave on June 14th for England, the older brother to speak at meetings in behalf of the S. P. G., and the latter to take charge of St. John's, Grant-ham, Lincolnshire, for the summer. They will also attend the Anglo-Catholic celebration of the Oxford Movement Centenary.

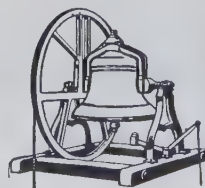
PITTSBURGH—The Very Rev. N. R. High Moor, dean of Trinity Cathedral, preached the baccalaureate sermon to the graduating class of the California State Teachers College, California, Pa., in the college chapel Sunday, May 28th. The subject of the sermon was "Eyes Front."—The United Thank Offering of the Woman's Auxiliary, diocese of Pittsburgh, on May 14th at Trinity Cathedral amounted to \$1,418.49. Forty-one parish branches contributed.

RHODE ISLAND—On Whitsunday, Trinity Church, Pawtucket, observed the 90th anniversary of the services leading to the founding of the parish. A corporate Communion was celebrated by the rector, the Rev. Thom Williamson, who was assisted in the services by the rector emeritus, the Rev. Frank Appleton.—A conference for young men 16 years of age or over of the diocese was held at the Cathedral of St. John, Saturday afternoon, June 10th, sponsored by the diocesan Galahad Council, a national order of Episcopal boys and young men.

SOUTHWESTERN VIRGINIA—The eleventh diocesan assembly of the Daughters of the King in the diocese of Southwestern Virginia was held May 25th, in St. Paul's Church, Salem. Officers elected for the coming year were: Mrs. M. A. Carpenter, Roanoke, president; Mrs. James C. Foster, Staunton, vice-president; Mrs. Harry I. Johnson, Salem, secretary, and Mrs. Gilpin Wilson, Jr., Staunton, treasurer.

WASHINGTON—The College of Preachers devoted its conferences May 22d to 26th to a discussion of the Church Army and to a program outlined in conjunction with the leaders of that organization.—Bishop Freeman was the principal speaker at the recent anniversary of St. John's Church, Broad Creek, Md., when the 210th year of the life of this old parish was celebrated.—Camp Wright, an annual camp for boys and girls of Maryland and the District of Columbia, will open July 8th and run until August 4th at Kent Island.

WEST TEXAS—A marked growth is being registered in St. Philip's, Beeville, since the resumption of regular Sunday services there under the Rev. T. L. Trott, of St. Stephen's, Goliad. A mission was conducted recently by the Rev. Kenneth L. Houlder.



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## Hundreds Attend C. B. S. Conference

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Impressive New Jersey Service

ELIZABETH, N. J.—More than 600 laymen and clergy, representing parishes throughout New Jersey, New York, and some from Philadelphia, Delaware, Maryland, and Connecticut, gathered at Christ Church for the annual Festival Service of the Confraternity of the Blessed Sacrament on Memorial Day.

The service was sponsored this year by the Confraternity of the Blessed Sacrament, the New York Branch of the Clerical Union for the Maintenance and Defense of Catholic Principles, and the Catholic Congress.

After the Solemn High Mass the Procession of the Blessed Sacrament, in which the large congregation joined, proceeded from the Church through the street and back through the churchyard. An altar had been erected in the churchyard but, because of the rain, after the procession the Benediction of the Blessed Sacrament was given in the church. The sermon at the Mass was preached by the Rev. Fr. Joseph, Superior of the Order of St. Francis, and the Benediction was pronounced by the Bishop of Liberia.

After a luncheon at the Elizabeth Carteret Hotel, attended by more than 400, a Congress Conference was held in the parish house, with the Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, president of the New York branch of the Clerical Union and vice-chairman of the Congress, presiding.

### Bishop Abbott Presides at Margaret Hall Commencement

VERSAILLES, KY.—The commencement exercises of Margaret Hall, Versailles, Ky., were held on Monday, June 5th, in the gymnasium of the school which was crowded with parents and visitors.

Five young women received their diplomas of graduation. Bishop Abbott presided. Dr. Paul Garrett, principal of the Versailles High School, delivered the commencement address.

### Marquette Reports Increase In Size of All Congregations

MARQUETTE, MICH.—Increased congregations were recorded in all parishes and missions of this diocese last year according to the Rt. Rev. Hayward S. Ablewhite, D.D.

### Discuss Missionary Work

RICHMOND, VA.—Details of diocesan administration and discussion of the missionary work of the diocese occupied the time of the 138th annual council of Virginia meeting in St. Andrew's Church, here May 17th and 18th.

### Missionary Returns After 34 Years' Service in Japan

KYOTO, JAPAN—Miss Clara Johnson Neely, of the diocese of Southern Virginia, this year ends thirty-four years of service as a missionary to Japan.

With her sister, Mrs. Charles Grandy of Norfolk, Virginia, who has been visiting Miss Neely since the middle of February, she plans to sail for the United States during June.

### Chicago Rector is Preacher At Kemper Hall Founders' Day

KENOSHA, WIS.—Founders' Day, one of the most important of the commencement activities, was observed at Kemper Hall May 24th with a service in commemoration of the founders of the school. The Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago, preached the sermon.

### Dr. Sanford to Direct San Joaquin Conference

FRESNO, CALIF.—The third annual summer conference of Church workers of the missionary district of San Joaquin will be held at Camp Sierra from June 19th to 24th, under the direction of the Rt. Rev. L. C. Sanford, D.D., who will act as chaplain.

### Cross Honoring New Yorker Is Given to Navajo Children

BRONXVILLE, N. Y.—Honoring Miss Janet Waring of Yonkers, retiring chairman of the Woman's Auxiliary of the district of Westchester, diocese of New York, a processional cross was given by the Westchester committee and her other

friends at the annual meeting May 17th in Christ Church.

The cross is to be sent to the Mission of the Good Shepherd, Fort Defiance, Ariz., to be used by the Navajo children in their daily chapel services.

The cross is of bronze, gold plated, studded with eight turquoise and has an unusual design of the fruits and grains of the earth. It was made by the Gorham Company of New York.

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light perpetual shine upon them."*

### JAMES W. HARRISON

CHICAGO—James W. Harrison, 82, leader in the packing industry for many years in Chicago and active in Church affairs, died at his home at the Wedgewood Hotel, May 29th. Funeral services were held May 31st from Christ Church, of which Mr. Harrison was one of the founders. Burial was at Mt. Greenwood.

Mr. Harrison was for 43 years treasurer of the Anglo-American and Fowler Brothers Packing Companies. He retired from active business in 1917. He was the only surviving charter member of Woodlawn Park Masonic lodge. He was one of the founders of the Church Club of Chicago, laymen's organization. He had served Christ Church for more than 60 years and was warden emeritus of the parish at the time of his death.

Surviving are the widow; two sons, Frank S. Harrison of Chicago and John E. Harrison of Edwardsburg, Mich., and three daughters, Mrs. Hazel Bolte of Chicago, Mrs. D. H. Vello of Montreal, and Mrs. Grace Wanner of Washington, D. C.

### CHARLES W. MILES

NORTH GIRARD, PA.—After an illness of seven months, Charles Watts Miles, a vestryman of Grace Church, died in Buffalo, N. Y., Wednesday, April 26th.

Mr. Miles attended many diocesan conventions and was widely known throughout the diocese of Erie.

He is survived by a sister, Miss Clara Miles, of North Girard, and by a brother, Henry D. Miles, of Buffalo, N. Y.

The funeral, held from his home April 28th, was conducted by the Rev. Kenneth R. Waldron, of Grace Church. Interment was in Girard Cemetery.

### MRS. ROBERT FENTON

BOULDER, COLO.—The death of Mrs. Robert Fenton occurred at her home, May 24th.

She is survived by four sons and five daughters. Born in Rochdale, England, 92 years ago, Mrs. Fenton with her husband and family moved to the United States in 1880.

Mrs. Fenton was treasurer of the Woman's United Thank Offering in Nebraska for a number of years, and continued her work in Boulder until within a few years of her death.

### A. de R. SAPPINGTON

BALTIMORE—A. de R. Sappington, for nearly 30 years secretary of the convention of the diocese of Maryland, died at his home in Baltimore, June 3d, after a long illness. He is survived by his widow.

Mr. Sappington was a prominent lawyer of Baltimore and was most active in the affairs of the Church.

## Canadian Prelate Visits in Olympia

Archbishop of British Columbia  
Guest of Honor at Meeting of  
Clericus in Bellingham

TACOMA, WASH.—The Most Rev. Adam U. de Pencier, Archbishop of British Columbia, was the guest of honor at a meeting of the clericus of the diocese of Olympia on May 29th.

The meeting was held at the rectory of St. Paul's, Bellingham, the most northerly parish of the diocese, with the Rev. T. DeWitt Tanner, rector, as host.

The Rt. Rev. S. Arthur Huston, Bishop of the diocese, was present. His Grace, the Archbishop, gave an address on "Fulfilling the Ministry."

## Lenten Offering Report Shows Decrease Compared With May of Last Year

NEW YORK—The Lenten Offering of the Church schools has been received and most of the money has reached the Church Missions House, according to Lewis B. Franklin, treasurer.

Allowing one month for collection and transmission the Church is only \$38,000 behind the amount due on "expectations," said Mr. Franklin. But this is not up to last year's record when the Church was only \$8,000 short on the same date. Dioceses and districts to the number of 33 out of 90 are on the honor roll as compared with 57 last year.

### Washington Classes Graduate

WASHINGTON—The commencement service for the National Cathedral School for Girls was held on Whitsunday in the great choir of the Washington Cathedral. The Rt. Rev. James E. Freeman delivered the sermon. The 25 graduates were attired in white academic gowns. On the day previous the commencement exercises of the Cathedral School for Boys were held and the sermon was delivered by the Rev. Churchill Gibson, D.D., rector of St. James' Church, Richmond, Va.

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## Two Bishops on Missouri

## Summer Conference Faculty

ST. LOUIS—The summer vacation conference for church workers will be held in Christian College, Columbia, from June 18th to 23d.

The conference is sponsored by the departments of Religious Education of the dioceses of Missouri and of West Missouri, with the Rev. W. W. S. Hohen-schild, dean, and the Rev. Richard M. Trelease, associate dean.

The faculty includes the Rt. Rev. Robert Nelson Spencer, Bishop of West Missouri, and the Rt. Rev. William Scarlett, Bishop Coadjutor of Missouri.

## Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

FALCON PRESS, New York City:

*Contemporary Religious Thinking.* Edited by the Rev. Robert Wyckoff Searle, and the Rev. Frederick A. Bowers. \$2.00.

HATTIE ELIZABETH LEWIS MEMORIAL, University of Kansas:

*Socialism: The Political Religion of a Christian.* By Frederick E. Wirth. Paper bound.

THE MACMILLAN CO., New York City:

*Social Planning and Adult Education.* By John W. Herring. \$1.25.

LINCOLN MACVEAGH, THE DIAL PRESS, New York City:

*Weeping Cross.* By Henry L. Stuart. \$2.00.

MOREHOUSE PUBLISHING CO., Milwaukee:

*Babel Visited. A Churchman in Soviet Russia.* By J. G. Lockhart. \$1.25.

*The Twelve Gates.* By the Rev. H. F. B. Mackay. \$1.75.

*Yesterday, To-day and For Ever.* By the Rev. G. D. Rosenthal. \$2.50.

WILLIAM MORROW & CO., INC., New York City:

*Youth and Sex.* By Meyrick Booth. \$2.00.

PRINCETON UNIVERSITY PRESS, Princeton:

*Modern Italy. A Short History.* By George B. McClellan. \$3.00.

SHEED & WARD, New York City:

*Christianity in Celtic Lands.* By Dom Louis Gougaud. Translated from the Author's MS., by Maud Joynt.

*Moral Principles and Practice.* Papers read at the summer school of Catholic studies held at Cambridge, 1932. Edited by the Rev. G. J. MacGillivray. \$2.00.

*The New Psychologies.* By Rudolf Allers. \$1.00.

THE UNIVERSITY OF CHICAGO PRESS, Chicago:

*The Historical Relation of Law and Religion (In Its American Aspect).* By Charles C. Marshall. Paper bound.

THE UNIVERSITY OF THE SOUTH, Se-  
wanee:

*Bulletin of the University of the South.* Supplement, February, 1933. The Theological School of the University of the South. 1933-1934. Paper bound.

W. H. WILSON CO., New York City:

*Famous First Facts.* By Joseph Nathan Kane. \$3.50.

YALE UNIVERSITY PRESS, New Haven:

*Children and Puritanism.* By Sandford Fleming. Edited by Luther Allan Weigle and Robert Seneca Smith. \$2.50.

## Church Services

## California

## Church of the Advent, San Francisco

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Sundays, 8, 10, 11 A.M., 8 P.M.  
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## Illinois

## Church of the Ascension, Chicago

1133 N. La Salle Street  
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Sunday Masses 8:00, 9:15, 11:00 A.M., and  
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

## Massachusetts

## Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
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Sundays: Mass, 7:30, 9:30, High Mass with  
Sermon, 11 A.M.  
Week-days: Mass, 7 A.M. Thursdays and Holy  
Days, 9:30 A.M.  
Confessions: Saturdays, 3 to 5; 7 to 9 P.M.

## New York

Cathedral of St. John the Divine,  
New York City

Amsterdam Avenue and 112th Street  
Sundays: Holy Communion 8 and 9; Children's  
Service, 9:30; Morning Prayer or Litany, 10;  
Holy Communion and Sermon, 11; Evening  
Prayer 4.  
Week-days: Holy Communion, 7:30 (Saints'  
Days, 10); Morning Prayer, 9:30; Evening  
Prayer, 5. Choral Saturdays: Organ recital at 4:30.

## Church of the Incarnation, New York

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## Church of St. Mary the Virgin, New York

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Confessions: Thurs., 5 to 6; Sat., 3 to 5, 8 to 9.

## Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
Sunday Masses 8:00 and 10:00 A.M.  
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

## Pennsylvania

## St. Mark's Church, Philadelphia

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and Saints' Days, 9:30 A.M.  
Confessions: Saturdays 4 to 5 and 7 to 9 P.M.

## Wisconsin

## All Saints' Cathedral, Milwaukee

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an inspiring presenter of the  
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ful in arousing interest in the mis-  
sionary work of the national Church.

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## NEWS IN BRIEF

FOND DU LAC—St. Paul's Church, Plymouth, celebrated the seventy-fifth anniversary of the laying of the cornerstone of the present church building on Wednesday and Thursday, June 7th and 8th, closing with choral Eucharist at 10:30 Thursday morning.—The report of the department of religious education to the last diocesan council showed a gain of over 200 in Sunday school enrolment during the year 1932.

HONOLULU, T. H.—A Florence Nightingale Memorial service was held at St. Andrew's Cathedral Sunday evening, May 14th. Nurses in uniform from all the local hospitals including the Army and Navy hospitals filled over half the nave. Bishop Littell in his sermon pointed out the need for the inspiration that comes from worship to stimulate even greater endurance and devotion in the nurse's life of self-sacrifice. This was the first service of its kind to be held in Honolulu.

KENTUCKY—The Rev. Claude Reader observed his tenth anniversary as rector of St. Thomas' Church, Louisville, on the Feast of the Ascension.

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## ANNOUNCEMENTS

## Died

DOAN—SETH H. DOAN, eldest brother of the Rev. Edward S. Doan, died on Memorial Day, Lakewood, Ohio. Burial was in Lakeview Cemetery, Cleveland, conducted by the brother, on June 1st.

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## Miscellaneous

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## RETREAT

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